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# RELIGIOUS EDUCATION

A Platform for the Free Discussion of  
Issues in the Field of Religion and  
Their Bearing on Education  
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## The Alcohol Problem, a Symposium

- I — Views on the Alcohol Problem  
*Students*
- II — Formulations and Attitudes  
*E. M. Jellinek*
- III — Alcohol and Public Opinion  
*Dwight Anderson*
- IV — Statistics of Alcoholic Mental Disease  
*Benjamin Malsberg*

The Jews as Farmers  
*Philip L. Seman*

The Church Meets Boomtown Problems  
*Kenneth Underwood*

The Spirit of Religion and Democracy, the Great Human Bond  
*Herbert Martin*

Book Reviews and Notes

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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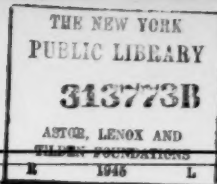
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## CONTENTS

	Page
The Alcohol Problem: A Symposium .....	3
I Views on the Alcohol Problem .....	<i>Students</i> 5
II Formulations and Attitudes .....	<i>E. M. Jellinek</i> 9
III Alcohol and Public Opinion .....	<i>Dwight Anderson</i> 17
IV Statistics of Alcoholic Mental Disease .	<i>Benjamin Malzberg</i> 22
The Jews as Farmers .....	<i>Philip L. Seman</i> 31
The Church Meets Boomtown Problems .....	<i>Kenneth Underwood</i> 36
The Spirit of Religion and Democracy, the Great Human Bond .....	<i>Herbert Martin</i> 44
Book Reviews and Notes .....	50

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## BEYOND DISCUSSION

### Looking Ahead to our Annual Meeting

THE CENTRAL PLANNING COMMITTEE has announced as the theme for the annual meeting, *Religious Education in the Wartorn World*. They outline four seminars to be developed by experienced and capable leaders. See the September-October issue for fuller program.

What may we expect in this meeting *beyond discussion*? Can we hope to do anything significant, anything that may contribute toward the solution of problems that affect the welfare of millions? Many people are discussing these problems and such analyses are desirable. But what may *religious* leaders and *religious* organizations hope to do? Plans are being set up by private and public agencies and a wave of idealism is sweeping the country. Shall we work independently or cooperatively?

In order to stimulate thought as to what we can do *beyond discussion* I would make several proposals:

(1) Let us clarify the critical problems and make clear what facts have been discovered relative to these by various agencies.

(2) Let us find what undertakings are already under way. Religious leaders should certainly give credit to people who are organizing definite plans and projects to achieve desirable social changes. If we can identify different expressions of idealism and show their latent meanings and possibilities for the achievement of essential religious objectives, we may give encouragement to many and help to build an adequate philosophy to undergird this movement. Has religion gone *beyond discussion* when we find labor leaders grappling with social problems; government giving thought to specific human needs; newspapers and radio commentators seeking to educate public opinion in favor of spiritual values; and organizations of many kinds demonstrating sensitivity to and responsibility for the effects of war on children, youth, and adults?

(3) Can the R. E. A. help to develop a working philosophy, a religious faith and a commitment, in terms of modern experience? Can it integrate religion into total educational program including children, youth and adults? Can it fire the imagination of children and youth with great purposes related to the fullest expression of individual and social life?

In a complex society where everyone is related to many organizations and institutions, there is danger that religion may become a tangential interest. In religious education it sometimes seems that our programs do not provide for enough transfer of training from the lessons of the church to the problems of life. We depend too much upon discussions of abstract subjects and upon performance of formal ceremonies without coming to grips with concrete problems of every day life. Can we identify religion as it has worked in the past, as it is working today, and as it must continue to work? Our Annual Meeting will have significance to the degree that we relate religious idealism to on going operations which promise fulfillment, at least in part, of the things in which we all believe.

Ernest J. Chave, President



# THE ALCOHOL PROBLEM

## A SYMPOSIUM

### The First (1943) Summer Session of the School of Alcohol Studies, Yale University

**I**N THE PAST YEARS a steady stream of requests for scientific information was submitted by educational, civic and religious organizations to Yale University's Laboratory of Applied Physiology, which for many years has carried on researches on the physiology of alcohol.

The staff of the Laboratory had come to the conclusion that while popular scientific literature on the effects of alcohol would cover the need to a certain degree, the most effective way to convey modern scientific knowledge on this subject to the general public would be the scientific training of men and women whose activities pre-eminently fitted them for the dissemination of such knowledge. These considerations led to what a national news magazine has described as "one of the most unusual courses in the history of American education."

After having secured the co-operation of the Commission on Religion and Health of the Federal Council of Churches of Christ in America and of the National Education Association for interpreting the School to the public and for routing applications for fellowships, the School of Alcohol Studies announced, in March 1943, the first summer session, to be held during the 6-week period beginning July 8, 1943, at Yale University, under the sponsorship of the Laboratory of Applied Physiology.

Two hundred and fifty applications were received, but because of administrative limitations only 80 students could be accepted. Due to the illness of one of the accepted students the final registration consisted of 79 students, 60 men and 19 women. While not all the 48 states were represented the distribution of the students was nationwide.

The student body was comprised largely of clergymen, educators, temperance workers, probation officers and welfare workers. The medical and legal professions were also represented. The occupational distribution of the students is shown below.

OCCUPATION	NO. OF STUDENTS
Temperance workers .....	23
Ministers .....	18
Educators .....	14
Penologists and welfare workers .....	12
Alcoholics Anonymous .....	5
Alcoholic beverage industry and trade workers .....	3
Members of State liquor control boards .....	2
Physicians .....	2
	—
Total .....	79

The heading "Ministers" refers to those who are primarily occupied as ministers, although some of these students may also have had connections with some temperance organizations; while among those classified as "Temperance workers" a number who are ordained ministers are included. The group of "Educators" included 3 college professors, a number of school administrators and high-school teachers, and 3 grade-school teachers.

While the lectures comprising the curriculum of the summer session did not touch upon solutions of the problems of alcohol, they went beyond the mere presentation of scientific facts and were devised to give a picture of the extraordinary complexity of those problems. This was regarded as a particularly desirable aim since, in the past, alcohol questions had been dealt with in narrow segments only and this had led to oversimplified views and oversimplified applications.

The lectures were held in the convenient quarters of the Yale Divinity Quadrangle. A total of 100 hours was devoted to the 37 lectures. The lecturers were drawn from the faculties of various departments of Yale University as well as from many other universities and institutions. All the lecturers had done original research in the fields covered by them, and they developed their discussions in the light of their own experiences.

In addition to the lectures, approximately 75 hours were devoted to seminars. These consisted largely of discussions of the material presented in the lectures, but there were also special seminars dealing with educational matters, community resources, and questions of pastoral counseling. While lecturers limited themselves to the presentation of material, students were given every opportunity to vent opinions and to discuss practical solutions. The seminaristic discussions were carried on in the best spirit and with great relevance. They were particularly fruitful in bringing to scientific students of the alcohol problem, issues which do not present themselves in the research laboratory or on the medical wards. The intimacy of living together for 6 weeks brought about an exchange of ideas which, if continued, in the course of years may produce a clarification of many moot points such as innumerable publications in cold print could not achieve.

In presenting here selected material from the first summer session of the School, it seemed desirable to include some statements made by students in the course of a seminar. From the many lectures only three are given here and even these had to be condensed considerably. The School intends to issue a booklet of abridged lectures and those published on the pages of the present issue of RELIGIOUS EDUCATION may be reprinted to some extent in that booklet.

E. M. Jellinek, *Director*

# I

## VIEWS ON THE ALCOHOL PROBLEM

STUDENTS OF THE SCHOOL OF ALCOHOL STUDIES

**F**REDERICK W. SMITH, Secretary of the Christian Civic League of Maine:

I am not interested primarily in prohibition. I am interested in solving various individual problems that come out of the use of alcohol as a beverage. Some of those problems are individual. Some are economic, and some are social. One of the difficulties that I feel we are confronted with in attempting to solve this problem is the fact of ignorance of a great many people concerning alcohol itself. There is a misconception concerning a great many factors in alcohol. Many people believe that alcohol is primarily and entirely a stimulant. One of our psychiatrists in Maine, Dr. Tyson, made the statement that he would no longer tell people alcohol was not a stimulant because they would not believe him. So the first factor in the problem is the misconception of people concerning alcohol itself, what it is and what it does.

In the second place, the problem is a means and a method by which we can get the general public to accept basic concepts and principles that are proven and are facts, such as can be established in the laboratory, in physiology, in psychiatry, and so on. My problem is to get the acceptance of those things and override the mythological conceptions that have developed in the minds of so many people and to get the adoption of the factual material.

How are we going to deal with the criminal aspect of the problem? How are we going to get an analytical approach to the fact that alcohol is a cause,

or the immediate cause? How are we going to devise a satisfactory solution before the crime is committed? If we can develop approaches along that line, that resolves it into the alcohol problem.

MISS AMY FACKT, Seminarian for Alcohol and Narcotic Education in the New England States (WCTU):

I have not been in this work very long, but have done a good deal of thinking as a result of very close contact with a young alcoholic of 21 whom I was obliged to re-educate. As I see it, the alcohol problem has two phases:

First, as it touches the individual, second as it touches the traffic. The problem in regard to the individual is the result of lack of education in the facts by the public schools and in colleges. While there are laws in every state requiring this, the commissioners of education in my district at least will acknowledge that it is mostly a dead letter.

A second factor is the education by the alcoholic beverage interests, a very skillful education through superlatively excellent advertising, showing the association of alcohol with the finest things in life, and giving only half truths concerning it. "There is no lie like a half truth."

Third, as it relates to the individual, is the social consequences of moderate drinking as our national ideal.

What must be done? In my opinion, first, educate the people, the general public, as to the absolute scientific facts, not merely half-truths, but the complete story. And when enough people have that, it can easily be that the national

ideal can be changed from a European one to a truly new world American one. Their anxiety can be relieved in many other ways than by the old pagan way, the non-Christian way, the stifling of senses and not solving any problems at all. Second, provide substitutes of all kinds. In the old days the working man at the end of his hard week drowned his boredom in beer. Now we have radios, newspapers, magazines, movies, churches, schools, books, libraries, games and sports. It is endless. Teach people to use their leisure time and find substitutes to meet the most difficult hour the world has ever seen in which they may keep their intelligence unimpaired by alcohol.

DR. L. H. LONERGAN, College of Medical Evangelists, Loma Linda, California.  
(asked by Mr. Carrier to speak in his stead):

It is unique in modern religious annals for any religious denomination to make as much of health as the Seventh Day Adventists do. They study the rational treatment of disease. We think of freeing the soul from the shackles of sin and freeing the body from disease as complementary functions of the Gospel. We have the example of the man of Galilee, who came to bring health of the body and health of character. Christ spent more time in ministry to the sick than in preaching.

Considerable surprise is frequently evidenced when visitors come to our campus to find a group of over three hundred medical students who do not drink or smoke, believing that the gospel of health is important and cannot be separated from the rest of the gospel. Healthful living is made a very definite part of our belief. The non-use of alcohol and of tobacco is made a test of church fellowship. It is our belief that education alone is not the answer. The man who is very well acquainted with the action of the intemperate use of alcohol very frequently uses it to extreme. It is our belief that only by a combina-

tion of education of mind and of the heart will this problem be solved.

HERBERT L. COLLYER, of the Boston Group of *Alcoholics Anonymous*:

ALCOHOLICS ANONYMOUS was founded about nine years ago by a couple of drunks. Since that it has grown to 10,000, with groups all around the country and into Canada. We work for the rehabilitation of the drunk and are able to reach him because we have all had the experience ourselves. A man has to have an honest and sincere desire to stop, and along with this there is also a spiritual aspect. He has to find a belief in a Supreme Being and worship his God as he knows Him.

The alcoholic, as we all know, is a sick man. He has developed an allergy, a sort of intolerance to alcohol. A hobby plays the largest part in our program. When the drinker gives up alcohol there is a vacuum. This is filled by going out to work with others and bringing them into the group.

O. G. CHRISTGAU, Superintendent of the Anti-Saloon League of Iowa:

The problem of alcohol as I see it is basically very simple, but it leads into infinite ramifications and complexities. Our purpose is to save life from liquor, to prevent harm to human beings from liquor. We are not interested in what alcohol does to a raw egg or a rat except as we learn from that what it might do to a man or woman or baby.

There are two great contending forces: those in favor of a liquor trade or traffic, and those opposed to that situation. This is largely governed by the government. In the view of those who oppose the legalized liquor traffic it is like setting a stop light against the one or the other. A dry condition is setting the stop light against the traffic. Then the drinker must go out of his way to get it. When the government's attitude is for the liquor traffic, the one who wishes to abstain must go out of his way to avoid it.

C. AUBREY HEARN, Baptist Sunday School Board, Nashville, Tennessee:

1. Alcoholic beverages accomplish no useful purpose except perhaps to a small extent as a therapeutic agent.

2. The extensive use of these beverages is explained by social custom and the ignorance of the people regarding the effects of these beverages.

3. Grave social problems arise out of the use of alcoholic beverages — juvenile delinquency, crime, divorce, prostitution — all definitely related to the use of alcoholic beverages.

4. Education concerning the use of alcohol is extremely hampered by alcohol advertising and by pressure brought by the manufacturers of these beverages upon newspapers and magazines and upon legislatures, and so on. A few years ago when Dr. Raymond Pearl, of Johns Hopkins University, published the results of some experiments on the effects of tobacco in a scientific journal, this news was repressed by every large newspaper except one or two, which gave it about an inch of space. We can attribute it to the advertising of tobacco in these newspapers. We see the same thing today in the newspapers and magazines, which seem to try to accommodate the advertisers in their editorials as well as their advertising pages. As a result we see distortion of the truth.

5. Education alone will not solve the problem of alcohol. A great many doctors drink. A doctor should be better informed than any other regarding the effects of drinking.

6. A religious motive will, with education, bring about the real solution of the alcohol problem — total abstinence. When one regards his body as the temple of the Holy Spirit he will refrain from the use of alcohol and narcotics.

LAWRENCE MCCracken, Educational Research of the Public Relations Work for the Michigan Liquor Control Commission:

The word "control" really outlines our problem as we see it. There are 17 monopoly states. Michigan is one of them. The reason they have monopoly is that they are presumably more likely to discharge the social responsibility inherent in the sale of liquor more acceptably than private business. I believe the monopoly states have proven this. The monopoly states are groping for the answers. They had a big job of merchandising. This school will do a lot in recognizing these social problems and dealing with them.

The job of the monopoly states is to deal with alcohol in those phases where it interferes with the rights of society, as the states see it. The problem of the drink traffic certainly interferes with the rights of children. In Michigan we have done a little work with the drunk driving.

We felt that certain places in the country were contributing more than their share to drunk driving. Dance halls may attract young people with an undue number of accidents near there. We attempted to get records so we could make a map and isolate the places which are breeding drunk drivers.

We are planning a pamphlet to point out that it is the drinking driver who causes accidents, not the drunken driver. The drunker driver is usually too cautious to get in, but the young boy who has had a few drinks is the world's most dangerous driver.

We, too, realize that the newspapers exert a pressure against any factual approach and have to rely more and more on liquor advertising. As usual, the newspapers are not going to kick their best customers in the shins. The newspapers do not give us the cooperation we could expect. But on the whole, the small newspapers do cooperate with us.

The distillers and brewers do cooperate with us. In fact, the Michigan Brewers Association has sent men around the state with me to make sur-

veys and cooperate in closing places that cause trouble. Men connected with large distilleries that see the problem have been cooperating with us. They have offered us money to carry on, which we cannot accept, but we like the attitude that promoted it.

We have been interested in trying to control the sale of alcohol so that it would interfere with war production as little as possible. We called in the personnel managers of war industries and asked what trouble they were having with alcoholics. At first they insisted that they were having no trouble at all with alcoholics, that they were being dismissed when found and caused no trouble.

We did have some trouble with men taking drinks at the noon hour. When they go indoors they begin to feel these drinks. As a result we established a deadline around these plants and refused to issue licenses in the areas around war plants. The licensees cooperated by closing at noon so they could not get a drink. We urged them not to sell to a worker on the way to work. We have a lot of low class licensees, and also some sensible citizens.

The Liquor Control Commission is looked upon as part of the liquor traffic, but it is a part of the government. The Liquor Control Commission, by the very nature of its business, is in close touch with distillers' representatives and licensees. They know all the angles of this liquor problem. When he meets some one on the other side, he does not know the laws of his own city, the laws of his own state. Nothing can be more helpful than to have the dry and the middle-of-the-road citizens take an intelligent interest in this situation.

MRS. THOMAS WADDEN, of Washington, D. C.:

I represent the movement, "Voluntary

Alcohol Control." It is an appeal to the individuals to try to solve the problem of alcohol through self-control; to arouse in each individual his sense of responsibility and appeal to his conscience.

We have a great object to achieve here, with people favoring different aims and different means of control and recognizing the merit in each other's program. We are all aiming at the same bull's eye — to make conditions better, now particularly, reducing alcohol consumption to increase efficiency. We appeal to civic organizations, to industrial groups, as well as to social and religious groups.

I have been interviewing the presidents of civic organizations in Washington. I have had very attentive audiences with each of my visits. I have tried to interview the national industrial organizations, such as the CIO, the A. F. of L. and the United Mine Workers. I have interviewed Philip Murray. I saw Robert Watts, of the War Labor Board, and Mr. Mapes, a member of the CIO. I was told each organization has a temperance program of its own.

I appeal for united effort on the part of the dry forces. The power of the whiskey interests depends on their wealth. Our power is greater because we have the power of right. I look upon those participating in the whiskey interests as being among our patriotic citizens and I feel that they wish to contribute to the progress of this war and to the hastening of victory just as much as we. I am looking to them to cooperate with the dries to bring about reduced consumption of alcohol. Drinking has gotten out of bounds.

The most effective means of bringing about a reduction is to appeal to fashionable circles to establish a new order, a minimum of drinking being fashionable. The dust from the upper crust drops down to the bottom.



## II THE ALCOHOL PROBLEM: FORMULATIONS AND ATTITUDES\*

E. M. JELLINEK\*\*

THE PURPOSE of this lecture is to deal with the problem of alcohol as a totality rather than with any of its aspects in particular. The trouble with the knowledge of the public about the alcohol problem is that if it gets to hear about it at all, it is always one or another aspect of the problem, but practically never the problem itself. Aspects of the alcohol problem hardly ever have any reality by themselves; they are arbitrary abstractions which tend to isolate elements that have a meaning in their interactions only. Unfortunately, our language is not constructed in a way that would permit us to talk about complex matters as a whole.

I shall endeavor at least to set the proper perspective for all those aspects of the problem which will be discussed in the School, and I shall try to determine the net residue which may be regarded as the alcohol problem itself. By assigning the proper weight to each component element, and looking at it in the light of all the evidence, it may be possible to arrive at a balanced evaluation.

Until recently I had not realized that the temperance literature, in a certain sense, constituted a part of the evidence to be considered. I looked at it in this way: The temperance literature contains statistics which I can find more completely somewhere else. It contains a great deal of experimental data which I have seen in the original reports. It also

contains a good deal of obsolete scientific material, and quite a bit of unintentional misinterpretation of observations.

All this is true. It is also true, however, that I had been sidetracked by this issue, as perhaps any scientist would be. I did not see that there was much more to the temperance literature than just the mass of "data" that it presented. What I missed, and what, most likely, the majority of scientists miss, is that the trend of the temperance literature is, in itself, a piece of important evidence which must be integrated into the total evidence. It is evidence that total abstinence is as important an aspect of the alcohol problem as drinking. Consequently, abstinence must be considered in any scheme of research on alcohol, and the results of such research must enter into the total evaluation. Thus, any scientific view which does not take total abstinence into account is incomplete.

Drinking is a continuous variable which does not merely run from zero to some positive value, but, I should say, from some negative point, through zero, to a positive limit. The zero point may be represented by those abstainers who abstain only because they do not like the taste of alcoholic beverages, or have a very low gastric tolerance for them. The negative values would be represented by those who regard the beverage use of alcohol per se, that is, without reference to the degree of use, as antisocial. But if the view of the scientist is incomplete, that of the temperance movement is even more so. It is so incomplete that it leads to an oversimplification of the view, and

\*Condensed from a lecture delivered at the School of Alcohol Studies, Yale University, July 10, 1943.

\*\*Director, School of Alcohol Studies, Yale University

through that to an oversimplification of the attack, as well. As I have said before, oversimplifications retard progress.

On the other hand, the temperance movement has an important asset. It has recognized that economic interests and the interactions of capitalistic society play an important part in the alcohol problem. The scientist, in his laboratory or in his armchair, has not seen these implications. His views are, therefore, incomplete. A solution based exclusively on present scientific findings would lack an element the consideration of which is imperative.

In its stress on the economic factor, however, the temperance movement has developed also a liability. The use of alcoholic beverages persists in primitive societies for thousands of years in the absence of economic interests which would foster it. In those societies the habit persists vigorously through the ages without the reinforcement which economic complexities lend to it in our civilization. This persistence is symbolized by Morewood in his *Philosophical and Statistical History of Inebriating Liquors*, published in 1838 in Dublin, although he probably did not mean it symbolically, in the following passage:

If, as some conjecture, in relation to what is stated in Matthew XXIV. 38, that an indulgence in inebriety formed a large portion of these vices, for which God destroyed the world by deluge, it is a singular coincidence that the same crime was the first instance of human weakness, after the infliction of that; and that God, through the spirit of prophecy given to Noah, should pronounce a curse on those who treated the indiscretion with levity.

The persistence of the habit is aptly symbolized here. Evidently the economic factors which many schools of thought have singled out as the mainsprings of the problem and as the sole point of attack, cannot be divorced from these factors of culture and personality which furnish a ready market. Sole stress on either of these aspects makes for incomplete and, therefore, temporary solutions only.

In order to arrive at a more concrete viewing of the problem, permit me to approach it in a somewhat unusual way. I have alluded before to the utilization of obsolete material, and thus you might expect me to approach the problem from the most modern angle with the aid of the findings of modern science. On the contrary, I shall invoke the aid of a writer of the 16th century. The man to whom I am referring is Sebastian Franck, one of the Reformers, although not exactly a follower of Luther. He was a historian, a philosopher, a folklorist, but above all, he was a religious writer. For a short while he was a minister in a small Bavarian town. He was also a printer, but most of the time he made a precarious living as an itinerant soap maker.

Sebastian Franck lived in the midst of the people and he knew them inside out. He was well acquainted with their folklore and their way of living, and he knew particularly the role that drinking played in their lives. In 1531 he published a book, the translated title of which would be approximately *The Horrible Vice of Drunkenness*. Others before him had written about drinking and drunkenness, but they had been more concerned with the trivia of drunkenness and especially with the blasphemous language which drunkards used. Franck's concern came from a deeper insight. This man, so deeply moved by the consequences of inebriety, gave little thought and little description to its bodily effects. In the aggregate, he did not write more than 2 pages about them, but his original style did justice to this question in a few words. He says of the bodily consequences:

A bad, untimely old age; stupid, dull head; vertigo, trembling of the hands; podagra; dropsy; and as the saying goes, water on the brain.

He also mentioned "liquid oily legs," and this is, with little doubt, edema of the legs, a symptom of cardiac beriberi to which some chronic alcoholics are sub-

ject; and it may be regarded as the first description of this disease.

Franck thought that "Bacchus killed more men than Mars." "More men get drowned in the glass than in the sea." But Franck did not attribute all these deaths to the direct effect of excess. He expressed the modern idea of lessened disease resistance, "Although not all die in the fulness of wine, they have, at least, spoilt nature." He estimated that every tenth death has something to do with excessive drinking. Franck also did not pay much attention to the description of acute intoxication which others before him dwelt upon, usually in great detail. The few observations which he made were splendid. He also noticed the great individual differences in response to over-indulgence.

This man sings, that man weeps. One man wants to fight and the other wishes to count the money he does not even have. One man becomes abusive, the other one meticulously polite. One man boasts and another belittles himself. One man falls asleep, another one vomits. If these men are not fools, I do not know what a fool is.

While Franck deplored the bodily consequences of excess, he did not regard them as the main issue. The crucial point in his view was the ethical deterioration of the chronic alcoholic. His description of this ethical and intellectual deterioration is disjointed; a sentence here, a sentence there, but when pieced together it does not read much differently than the modern description of alcoholic deterioration by the great Swiss psychiatrist Bleuler. This ethical deterioration was to Franck a source of evils on a national scale. This ancient yet modern sociologist regarded, as alcoholism, not the individual but the national manifestations of excess. That the treasury was empty, that the government did not have the means to provide the nation with equipment for "necessary wars," was, in Franck's view, due to the spending of the larger part of the people's income on wine. Franck attributed the wealth of the "Jews and Turks" to

their abstinence. Drinking deprived the state as well as the individual, of the wherewithal to maintain the necessities of life. This, in turn, led to theft, robbery and murder, and drove women to prostitution. The triad of pauperism, crime and prostitution is mentioned in the modern literature, too, as being consequent upon as well as causative of inebriety. Generally, Franck gave a picture of what we would now call social disruption.

Anticipating modern sociologists, Franck saw the origin of habitual drunkenness in social customs. He saw the element of prestige, which social acceptance had conferred on drinking, as one of the important factors. Most significant, however, is that he saw the barrier against the eradication of drunkenness in that half amused, half condemning attitude with which society views the drunkard. He dwelt on this at some length.

Only a few years ago the same phenomenon was described by Abraham Myerson as "social ambivalence" toward alcohol. This social ambivalence is one of the grave aspects of the alcohol problem.

In the midst of his thundering against drunkenness, Franck suddenly paused and said:

Much has been tried against drinking among Germans but nothing has been achieved. The legislators have failed, although they have made promises . . . . It (drinking) is too deeply rooted and sin has become a habit. All would have to be reborn and receive new heads. Yes, a new world would have to come and that will hardly happen. And so I deem that no one will be able to eradicate it.

While we need not share Franck's pessimism, what he said about a "new head" contains the quintessence of the nature, as well as of the solution of the alcohol problem. It means that this 16th century sociologist had seen that alcoholism was not an isolated phenomenon, and that it could not be attacked as such. His saying about a "new head" implies that

he had recognized inebriety as an element in a vast pattern. His pessimism was perhaps due to his not realizing that even cultural patterns may undergo changes.

It is useless to attack a single point in an area for it will be regenerated by all the other points to which it is related in that area. Action must be directed at the area itself. The understanding of this complexity is prerequisite to a meaningful discussion and to any solution of the alcohol problem.

I do not think that I could suggest an experiment for the creation of a "new head." In the history of culture, however, there are some indications of the existence of certain factors which might lend themselves to utilization for this purpose. Certain peoples or societies, at some stage of their development, although they were not abstainers, have been subject to conditions or forces which acted as a break against inebriety. In a perusal of the alcohol literature, sooner or later, we always meet with the statement that there is no alcoholism among Jews. This has been misunderstood very frequently to mean that Jews are abstainers. They are not. There may be a few abstainers among them but as a rule they are users of alcoholic beverages. Nevertheless, inebriety occurs so rarely among Jews that it does not present itself as a problem in their group. This fact has interested many students of the alcohol problem. Many tentative explanations of this phenomenon have been offered. The explanation was frequently sought in the Jewish religion, but the religion of Israel does not offer such an explanation. Again I must invoke an old instead of a modern authority. There is hardly any issue of life on which the sage of Koenigsberg, Immanuel Kant, would not have reflected. One of the least read of his writings, his so-called "Anthropologie," is not anthropology in the modern sense, but rather a kind of speculative psychology. Kant says, in this work:

Jews do not get drunk, as a rule, at least they carefully avoid all appearance of it because their civic position is weak and they need to be reserved. Their outward worth is based merely on the belief of others in their chastity, piousness and separatistic lore. All separatists, that is, those who subject themselves not only to the general laws of the country but also to a special sectarian law, are exposed through their eccentricity and alleged chosenness to the attention and criticism of the community, and thus cannot relax in their self-control, for intoxication, which deprives one of cautiousness, would be a scandal for them.

This is the only plausible explanation which I have ever read about the temperance of the Jews, despite the fact that nearly all are users of alcohol. The need for inconspicuousness is much greater in the Jew than his need for escape through alcohol.

Another example of a cultural pattern in which there is use of alcoholic beverages but no inebriety, is found in Bali. Margaret Mead, the famous anthropologist, in conversation pointed out to me that the people of Bali all use alcoholic beverages. As a matter of fact they belong to the few primitives who distill their own drink, probably having learned distillation from the Dutch traders. All of them keep a little jug or bottle of this spirit and use it from time to time, but they never get drunk. What keeps them from becoming intoxicated is this: Their whole security depends upon their ability to orient themselves in space, to know where north and south and east and west are. In their jungle life that is the basis of security. They have an enormous fear of losing orientation.

In ancient Greece, at least for many centuries, there was a general use of wines without any inebriety to speak of. Inebriety developed much later. Throughout many centuries a brake was put on drunkenness, not through legislation but through the unanimous attitude of the nation. There was an extraordinary contempt for drunken behavior, which was not mingled with amusement, or with half hearted condemnation, or admiration of alcoholic prowess. The

person who was known to have been drunk would never have been elected to a public office. These attitudes were so strong that they acted as powerful brakes.

Whether such attitudes can be deliberately developed I do not know. But the existence of such counteracting forces, let us say, counteranxieties, shows that there are possibilities. The fact that in our examples the people were moderate drinkers does not imply that a reconstruction must be directed toward moderate drinking. It can mean reconstruction for either total abstinence or moderation, as it may please the sculptor of the "new head."

"Education of society" sounds impressive and important; but is it merely an object of lip service or is it something tangible that can be effectuated? Within the limits of this lecture I cannot elaborate the answer to these questions. But I would like at least to indicate that "education of society" is not merely an oratorical arabesque. In lectures pertaining to the rehabilitation of the alcoholic patient, you will hear, later on, that the patient is analyzed for his assets and liabilities; and that the therapist endeavors to develop and exploit the assets, to make the patient aware of them, to reorient him and to guide the patient toward most advantageous utilization of his assets. Frequently the patient is given, for the adjustment of his difficulties, a substitute which is socially more acceptable than the intoxication to which he takes recourse.

Thus far I have dealt with the alcohol problem in general and what may seem speculative terms only. But to me these realizations appear to be of far greater importance than the more specific psychological and physiological aspects of the problem which will be discussed now. We may speak of the psychological aspects in terms of experimental psychology, which deals largely with isolated functions only; or in terms of the psy-

chology of personality which centers more around total behavior and is frequently preempted by psychiatry. The vast volume of psychological experimentation with alcohol has shown us little, if anything, about the motivation of its use. While these experiments have demonstrated the wide range of psychological functions which are affected by alcoholic beverages and have given us an idea of the magnitude of the effects, they have not contributed to our understanding of the acquisition and development of inebriety except in one limited way. The results of our psychological experiments with alcohol unmistakably show that clear effect of alcohol which makes the alcoholic beverages *par excellence* a vehicle for escape from reality, from the barriers of the self-imposed inhibitions and those dictated by society, from anxieties and from frustrations. Naturally we did not learn from experimental psychology that alcohol brings this release about. That has been known for thousands of years. What experimental psychology has contributed in this respect is the knowledge that the mechanism of release is not one of stimulation but of abolition of inhibition through cortical depression.

The true significance of psychological experimentation with alcohol lies in its exploration of the extent of psychological effects in relation to small and large quantities of alcohol. These experiments have tended to show us the problems arising from the use of alcoholic beverages rather than to answer the questions of why man drinks and why some men become problem drinkers while others do not. Even in our endeavors to answer the question of alcohol tolerance, experimental psychology has not achieved more than to establish that differences in tolerance truly exist and to give some quantitative picture of the magnitude of differences in tolerance. The fundamental significance of tolerance has not been touched upon by experimental psychology.

These contributions of experimental



psychology are of considerable practical importance in their application to industrial and traffic problems. It would show utter misunderstanding, however, if the discussion of these problems arising from the use of alcoholic beverages should be thought of as the discussion of the problem of alcohol.

Of much greater significance is the contribution of psychiatry and what may be called naturalistic psychology to the understanding of inebriety. A disturbing factor in this field of research, however, is that, as a rule the psychiatrist or the empathic psychologist has a limited, we may say biased, experience with inebriates, and that he tends to speak of inebriety in general in the light of this limited experience. This has contributed to the impression that the whole alcohol literature is a mass of conflicting opinions and it has resulted in confused views of the nature of the alcohol problem.

The prison psychiatrist sees a highly selected stratum of the drinking population. Moronism and criminality are the most conspicuous elements in the picture that he sees. While these elements pertain to only a small section of inebriates, this psychiatrist sees the whole universe of drinkers characterized by these traits, and that is the picture which he conveys to the public.

The psychiatrist who works in the mental hospital sees everything in the light of the dramatic symptoms of mental disorder. The description that he gives of the group observed by him is relevant as far as these patients are concerned. The trouble is that this psychiatrist, too, tends to generalize from his experience to the nature of inebriety in general. It becomes more confusing, however, when he speaks of certain end results of alcoholism as if these, in themselves, constituted alcoholism.

Similar is the case of the physician who gains his experience in the general hospital. Here the picture is obtrusively one of polyneuropathy, pellagra, gastri-

tis, cirrhosis of the liver and other bodily diseases contingent upon long continued heavy alcohol intake. This physician is liable to think of alcoholism entirely in these terms.

Much closer, although still not close enough, to the genuine problem stands the physician or psychiatrist to whom the inebriate comes for advice before he develops a mental or bodily disorder. Here the physician, psychiatrist or psychologist, as the case may be, has an opportunity to observe the struggle of the inebriate, and in this struggle to discover the personal motivations and, sometimes, external factors at work.

On the whole, however, all these observers, whether in the prison, the mental hospital, the general hospital or in private practice, see only that heavy indulgence in alcoholic beverages leads to certain consequences which demand a remedy. To them the alcohol problem is nothing else but the correction of these consequences. They speak of the alcohol problem when what they actually have in mind is the problem of the alcoholic. They do not see drinking *per se*, as a problem. Social pressure, folkways, the pressure of economic interests, the ambivalence of society toward alcohol, these seem to be, in the best case, merely vague incidentals in the problem.

A clear discussion of the problem is possible only when it is fully realized that there is a problem of alcohol as well as a problem of the alcoholic. While the two problems are closely related they must be distinguished and each must be dealt with in its own terms. There is a certain selfishness at play with the temperance worker, or the sociologist, on the one side, and the alcoholic patient and his psychiatric or psychologic attorney, on the other side, can see only either the problem of alcohol or the problem of the alcoholic, and deny the relevance of the other problem.

In order fully to understand the problem of inebriety the population of users



of alcoholic beverages must be studied from the moderate drinker to the excessive user, including the compulsive drinker and the chronic alcoholic. We must consider the moderate user without any prejudice to the question whether moderation is desirable or whether it is at all possible. These questions are not at present related to our discussion. It is difficult to state exactly what moderate use is. St. Augustine in his *Confessions* exclaimed: "What is time? If nobody asks me, I know. If I should be asked to explain it, I do not know."

We cannot arrive at any definite standard, especially not in relation to quantity. I should like to quote a passage from Dr. Haven Emerson:

Alcohol, if used with the above precautions, should be taken only after the day's work of mental or physical effort has been completed, and only if inactivity or at least no responsibility or demand for skilled performance is reasonably assured for the next couple of hours.

Dr. Emerson is opposed to the use of alcohol. Presumably he states these criteria for its moderate use because of the realization that as long as we live in a drinking world such a statement may be useful. Quantity, in itself, does not determine moderate use, although, naturally, there is a limit above which there can be no question of moderation.

The moderate drinker, in his motivation for drinking, is distinguished from the problem drinker largely in the degree of alcoholic relief that he seeks. The moderate drinker is satisfied with mild sedation which allays the tensions generated in the fray of the working day, while the problem drinker seeks a blotting out of reality and a practically complete change in personality.

Anxieties, frustrations and conflicts are the mainsprings of unconscious motivation for the moderate as well as the excessive drinker. Even the normal person has his anxieties, but he is able to manage them without shocks to his personality. He does not lose his head in

the face of frustrations or even major misadventures. One may say that he has a well-organized personality, a high tolerance for anxiety and frustration. His need for relief from these factors is small. In contrast, there are persons who are entirely lost at the smallest contretemps, whose discomfort becomes so great that they wish to escape it completely. These persons with a low anxiety tolerance are likely to seek intoxication, to become problem drinkers. But their personality structure is not the only determining factor. If an individual with low anxiety tolerance lives in a social set which imposes heavy social penalties on intoxication, he might take recourse to other escapes. On the other hand, the moderate drinker who can manage himself without intoxication, if placed in a group which cultivates habits of excessive drinking, may become pampered by the relief which alcohol affords and may become inclined to seek this relief as an easier way than his original conscious handling of difficulties.

Among the excessive drinkers probably from 10 to 20 per cent developed excessive drinking habits only after having developed a mental disorder. Inebriety, in these cases, is only a symptom, and not the major trouble. These inebriates do not play an important part in the problem of alcoholism but through their obtrusive dramatic behavior they appear rather in the foreground of the picture of inebriety. This tends to give false first impressions about the nature of inebriety and the inebriate. Much more important in the problem is the individual who has no mental disorder but who deviates from the normal sufficiently to solve his conflicts in socially unacceptable ways. But this type of excessive drinker, the so-called problem drinker, also forms only a small part of the inebriate population. The inebriate with a mental disorder and the problem drinker are truly medical problems from the very beginning of their drinking ca-

reer. The largest part of the inebriate population, however, appears to come from entirely normal origins and is brought to habits of excess through social factors rather than through personality factors, although even in these individuals personality factors have a contributory role. Ultimately, these individuals, too, become medical problems. Inebriety, therefore, cannot be labeled as primarily a medical problem but is rather a social problem which, secondarily, takes on important medical aspects.

Undoubtedly, if we knew the physiological processes which make a man drink, particularly those which make him overindulge, or the processes which develop in the course of drinking and bring him from moderation to excess, we would know much and would probably have in our hands some means of selecting the person who is particularly exposed to the risk of inebriety or to the risk of addiction. Physiologists have devoted energy and time and thought to this question, but they have not produced anything that can be called evidence. There are many physiological speculations on the process which might take place in the drinker as he becomes habituated. But they are speculations only. We cannot deny the scientist the right to theorize, but theories should not be permitted to assume the authority of physiological facts.

There are some theories to the purport that persons in whom the various constituents of the blood pass easily into the spinal fluid are particularly liable to the effects of alcohol; others have postulated that in the course of drinking this mechanism in the brain which controls the passing of the blood constituents in the spinal fluid becomes less resistant and thus the constituents pass over more and more easily, bringing about habituation to alcohol. No evidence has been advanced to substantiate these theories.

There are other theories which tend

to show that as the drinker progresses in his career he is able to oxidize alcohol at an increasingly fast rate, so that increasing amounts will be required to produce the same effect. Some experimental evidence of this nature has been presented, but it has not been confirmed. Nevertheless, many textbooks state that this is the process of habituation. Others have tried to show that the absorption of alcohol by the habitual drinker becomes either slower or faster. On this, too, we have no evidence. Some experiments with reference to tissue habituation have been recently reported. They are in a rudimentary stage and no evaluation can be made as yet. Actually we have had no physiological demonstration of habituation, and for the time being we must regard it as a psychological process. This does not mean that physiological evidence on the nature of inebriety will never be forthcoming. For the present, however, physiological theories on the origins of the alcoholic habit must be viewed with great caution.

While physiology has not up to now thrown any light on the origins of inebriety, it has made important contributions to the understanding of the effects of alcohol. Much has been learned about the fate of alcohol in the body. From physiological experimentation the knowledge has been gained that only the alcohol absorbed into the blood produces effects on the central nervous system, and only as long as it has not been oxidized; also, that the effect of alcohol depends largely on its concentration in the blood and that this concentration is determined not alone by the quantity ingested, but also by the weight of the drinker and by certain other factors. Much more than this has been revealed by physiology, but the few facts mentioned above are practically the only ones which are relevant to the understanding of the nature of inebriety, while the bulk of the physiological evidence

pertains rather to the bodily consequences, largely the consequences of excess. In the consideration of the problem of the alcoholic this knowledge is of major importance even if it has little relation to the problem of the origins and prevention of inebriety. The discovery of the association between deficiency disease — to a large extent vitamin deficiency — and inebriety has been the latest and most significant development in the physiological studies on inebriates. The physical aspects of inebriety may be dealt with practically as a problem in nutrition.

If the problem of alcohol and the problem of the alcoholic are distinguished from each other, the former emerges as a product of the interplay of

sociologic and personality factors. The physiological effect of alcohol, in itself, would not give rise to the alcohol problem if it were not for the existence of those socioindividual interactions for which the effects of alcohol offer a "solution." Furthermore, even the existence of these socioindividual interactions would not lead to this specific "solution" but for social factors which facilitate the use and to a certain extent even foster the abuse of the substance. On the other hand, the problem of the alcoholic, largely a problem of his rehabilitation, involves, in addition to the knowledge of the socioindividual constellations, a knowledge of the physiological processes attendant upon the continued excessive use of alcoholic beverages.

### III

## ALCOHOL AND PUBLIC OPINION\*

DWIGHT ANDERSON\*\*

**I**N THE COURSE of human history opinions and sentiments about alcohol have crystallized into groupings that are characterized by intricate attractions and repulsions. Crowd ideas of wide variety are already fixed in the approval, or disapproval, of every aspect. These ideas become implements for the protection of group self-esteem; and the individual shares this strength by identi-

fying himself with the body of collective thinking. This gives him a comfortable sense of being right, a feeling of security. He is relieved of the responsibility of making a decision for himself.

It does not matter if there be another public with quite the opposite thought. He is with his own kind, his herd; all others are enemies. It thus happens that today there is no place in this fixed, though conflicting, state of public opinion for the new and disturbing idea that alcohol may be any concern of science.

There is also a large number of per-

\*Condensed from lecture at the School of Alcohol Studies, Yale University, August 5, 1943.

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sons not affiliated by bonds of sympathy with any of the dogmatic groups as to this subject, who are influenced by them. These otherwise free persons find it difficult to be open-minded because they are aware of the strong convictions which the majority of people have on one side or the other. They cannot take refuge among those who are devoted to a scientific consideration of the matter, because the scientific group, in its aloofness, has not yet attempted to influence the public by resolving its factual material into terms of the least common denominator of all the members of the crowd.

What then, are the ideas concerning alcohol that can most easily be established and which will serve to gather those basically related impulses which at present are loosely integrated in other groups?

The first is, that the "alcoholic" is a sick man who is exceptionally reactive to alcohol. To students of inebriety, this is practically a banality. But establish it fully in the consciousness of the public and the first step will have been taken toward winning the public to a scientific approach to the problem.

In the viewpoint that the alcoholic is a sick man, there is implicit a whole set of ideas which must be made explicit and inculcated into public opinion. Sickness implies the possibility of treatment. It implies, also, to some extent at least, that the individual is not responsible for his condition. Further, that it is worth while to try to help the sick one. Lastly, it follows that the problem is a responsibility of the medical profession, of the constituted health authorities and of the public in general.

When these ideas have been accepted by a large number of people, the necessary identification with a large body of collective thinking has been effected, the crowd has collected and the "yes" response has become automatic, uncritical, and on the emotional level. The basic

requirements are fulfilled for putting into effect the findings of science by the creating of definite goals. These findings, originally on the intellectual level, are sterile with the public. They fructify into popular action only when they are put to crowds in the form of sentiments. Only by this means can the approvals be gained that are required for changing existing conditions, for the creating of new institutions, for the formation of groups *to do* things, without which science remains inert when its ends concern modification of human behavior.

The fact that the ideas we wish to advance have been repeatedly expressed in scientific literature, during the past 150 years, without penetrating the shell of public indifference is not grounds for discouragement. As long as these ideas were confined within the covers of scientific publications, remaining in the terms of scientific formulation, they could not capture the human mind. When their dissemination is begun, through the existing media of public information, press, radio and platform, which consider them as news, a new public attitude can be shaped. Fortunately, it will not be difficult to use these media of publicization for this purpose because, no matter how often the idea may be repeated, it will remain news until its acceptance has become universal.

Not that all the problems of alcohol relate to the alcoholic alone; but that the place to begin is with him. It is here that science can be made to mean something to people in their personal lives. Once widespread organization follows widespread interest, the other aspects of the subject may be similarly reformulated and made available for the use of the special public now imbued with an institutional character. They can then interpret it to other publics, altogether comprising enough of the population to be a deciding factor.

In the absence of a more thorough

study, a certain salient attitude may be seen among the groups working for moderation or abstinence in the use of liquor which, strangely enough, is also a characteristic of those whose activities are in opposition to them. This attitude may be described as an insistence on differentiation from each other in every particular, with over-emphasis on the identification of members of the same group with each other. Found in all groups, this attitude seems to be essential to their preservation as groups; thus it becomes the ready tool of the propagandist. But here we find it heightened to excesses of emotional zeal in the use of praise-blame emotive techniques that are not exceeded by the heated controversies of political campaigns. In examining the utterances of the conflicting groups, we cannot overlook the possibility of their cancelling each other out; and that progress has been impeded, instead of stimulated, by the efforts of each side to destroy the other. They do not hit the bull's-eye of public opinion.

There are mechanisms of differentiation as opposed to mechanisms of identification in group as well as individual behavior. The therapist must not differentiate himself from his patient by doing anything which implies that his patient is a weakling or otherwise to be blamed. To do so would render his efforts futile. I think the same law of persuasion pertains to group operation. If we differentiate ourselves too much from other groups we shall find that we are talking to ourselves. We are doing little to the opposing group except increasing their resentment and antagonism. And that part of the public which is unattached to any of the established emotional drives is not only unmoved, it is likely to reject the whole subject from consideration.

The repetition of "right and wrong" terminology, of praise and blame, are serviceable in creating group self-esteem, *esprit*, and in many cases individual con-

viction that one is in the right. But they often prevent the accomplishment of their ostensible purpose.

As to the alcoholic our laws operate to discourage any other public approach to him than the punitive. We cannot place a man in an institution unless he is a danger to himself, or others, or has committed an offense. Even if he wishes to be committed, he cannot be accepted. Many alcoholics are not psychotic, do not break the laws, are seeking help and cannot obtain it at public expense. "Our approach to the problem of alcoholism as a public health matter is handled chiefly by the police. The man is regarded not as a patient but as a miscreant."

We have lost sight of the goal. We have the knowledge; what we lack is a sufficient motive to put our knowledge to use. This requires, as we shall see later, that the emotions which we now waste in punitive efforts toward the individual and in praise-blame mechanisms toward individuals and groups with whom we disagree, be applied anew to a constructive program of helping those most hurt by the use of alcohol.

An excellent picture of the existing situation with respect to public care, and suggestions for an altered attitude, are given by Dr. R. G. Novik, in the *Illinois Medical Journal*, (80:415 1941). The author says that the state hospital has failed to cure the alcoholic or to learn much about alcoholism. His suggestions are basic and involve the use of implements of public relations for their accomplishment. He says that what is needed is:

"1. A change in our attitude. We must come to recognize and regard alcoholism as a disease and treat it as such.

"2. A common system of classification, a unified and recognized technique of dealing with the problem must be worked out.

"3. Separate institutions should be



erected for the care and treatment of the alcoholic and the study of the problem of alcoholism."

We feel safe in saying that public care is useful precisely in the degree that it can be divorced from ideas of punishment. The penal attitude is one of differentiation, the clinical is one of identification. As we have said before, the concept of identification with the alcoholic and his troubles is an essential one. In all the history of mankind's attempts to alleviate suffering caused by alcohol, it has not been possible to find any contribution of value derived from measures characterized by differentiation.

There are many examples among the propagandists on both sides of this controverted subject, of the use of differentiation, super-heated name calling, will-to-power compulsions. And where, pray, has been the poor compulsive drinker while all this was going on? Left by the wayside in our scramble to prove how good we are and how wrong our opponents.

The attitude of differentiation rather than identification is not confined to the propaganda groups. It may be seen where we would most expect to find objectivity. Overtones and undertones of expression are to be found in the writings even of scientists which work against the acceptance of their own ideas. What is meant is the use of terms in professional journals which have unsatisfactory connotations: drunkard, sot, alcohol addict, victim, weakness, defect, character deficiency, constitutional psychopathic inferior. Usually such use is inadvertent; at other times it seems to spring from sentiments which are not harmonious with the idea that the man is sick. It is often possible to find synonyms.

Instead of saying that a person is "addicted" to alcohol, we may say he is a "problem drinker"; or we may use such terms as "exceptionally reactive

to alcohol," or "compulsive drinker." Instead of "drunk," why not call him "intoxicated," instead of "drunkard," "inebriate?" Inasmuch as we are none too sure physiologically or psychologically, why a certain amount of alcohol affects two individuals differently, it may be the eventual finding that the problem drinker is no more responsible for his condition than is a diabetic. We should not pre-judge him even by the implication of language.

It is better to say "trouble pattern" than "aberrant behavior." While "mental disease" is satisfactory, "personality disorder" or "personality disturbance" is better. "Malady" and "ailment" are preferable to "disease" because most people associate the term disease with somatic conditions, rather than with problems having an essentially emotional basis. Thus we appear to be trying to understand, rather than to judge, the compulsive drinker.

It is true that terms such as these have no derogatory connotation when used in professional and scientific journals. But the trouble is that they reach the general public eventually. Today's terminology of the expert becomes the popular parlance of tomorrow. Recall how the word "consumption" has been replaced by "tuberculosis," and how "mental hygiene," a positive thought, has largely offset a negative one — "insanity."

Are we then to remove from the discussion of these problems all mechanisms that produce an emotional effect. *Not at all.* It is impossible to affect either the opinions or the sentiments of large masses of people unless the material is presented with emotional intonation. Information of any sort is indigestible, in the form it takes for transmittal to large numbers of people, unless it is charged with a great or less voltage emotionally. Rational presentation is for the few, and then only in segments within specialties. But even specialists, when they go afield



from the subject in which they are disciplined, seem to be accessible to impressions only when they come to them as sentiments, or sentiments disguised as opinions.

Even the scholar reads newspapers. The fact that he does so in itself is a demonstration of the point here made. For the newspaper is not at all what it appears to be, a record of the happenings of the day. It is merely a record of that part of the happenings of the day which have emotional values. Analysis of the newspapers would prove this to the scholar, were he not willing and anxious to be thrilled in the guise of being informed. The newspaper proves by its very existence and popularity the manner in which the mass of human beings wish their facts to be sugar-coated.

An interesting study was once made of thousands of newspapers for the purpose of analyzing the nature of the recurring phrases which appeared to possess unusual power to evoke response. They were grouped into thirty categories, each one with a title that applied to all the phrases in that group. Each was found to be highly emotive, such as: Danger, Struggle, Agitation — Excitement, Enthusiasm, Interest, Force, Resistance, Action, Speed, Superlative, Progress, Motive. Under *Danger* were found such opening phrases as "Alarmed by the —," "Risking —," "Warning that —." Examples under *Struggle* were: "A Fight to the Finish —," "Battling for —," "Face to face with —." Under *Action* were: "Seeking to avert —," "Sweeping across —," "Untiring effort —."

These phrases indicate the emotional tinge with which newspaper information is predominantly colored and made palatable. In greater or less degree all items are affected by the requirements of journalism to fix and hold the attention

against competing stimuli, even those of other items in the same issue of the paper. And the radio is even more emotional in presenting events and opinions of events.

It is easy to see that to inform the population as a whole the vehicle must, to some degree at least, be able to evoke an emotional response. This means, unfortunately, that information must be fed a drop at a time so to speak, also, that information which is not susceptible to an emotional "slant" must go in a more limited way to the public through educational and welfare institutions which have acquired specially selected audiences for their ideas.

And there is a further necessity, the finding of the least common denominator between opinion and sentiment. Ideas which are sterile emotionally do not induce action, and action is necessary before anything can be done to put knowledge to use in the affairs of life. In general, men do not act so much on their reasoned opinions as upon their feelings — and what we wish to do is to enlist the feelings of people to form convictions founded on sound reason. But reasoning itself is not enough.

While our scientific friends tell us that we need much more knowledge about alcohol, we have enough already to occupy us for some time to come in emotional interpretation to the public. There are four ideas which are susceptible to interpretation in a variety of ways which run the gamut of emotional reactions. They have received sufficient acceptance by authorities so that they may be considered as established. They are:

- (1) That the problem drinker is a sick man, exceptionally reactive to alcohol; (2) that he can be helped; (3) that he is worth helping; (4) that the problem is therefore a responsibility of the healing professions, as well as of the established health authorities and the public generally.

## IV

# STATISTICS OF ALCOHOLIC MENTAL DISEASE\*

BENJAMIN MALZBERG\*\*

THE ALCOHOLIC psychoses are of great interest and importance to specialists in mental diseases because of the variety of problems that they present with respect to etiology and therapeutics. But these psychoses go far beyond the boundaries of medicine. They are interwoven with problems that appeal to the biologist and anthropologist, the sociologist, the statistician and the economist. As in the case of suicide, the central figure is the afflicted individual, but for a more complete understanding of the problem one must consider forms of group behavior.

In the course of my remarks I shall discuss the relations of the alcoholic psychoses to many factors that are biological rather than social, such as sex and race. Nevertheless, I believe that the variations in the prevalence of the alcoholic psychoses in relation to these biological factors may be better understood in terms of culture and of social behavior. In other words, the biological factor is incidental, or rather it is the background upon which the social forces operate.

We may begin with a description of the prevalence of the alcoholic psychoses in the United States.

Our knowledge of the prevalence of the alcoholic psychoses derives from a consideration of the number of first admissions to mental hospitals with such

disorders. In addition to the first admissions with such disorders, these hospitals also receive patients for treatment for conditions resulting from alcoholism without an accompanying psychosis. This procedure is not uniform, however, from state to state. To achieve uniformity, therefore, we shall consider only those admitted to the hospitals with a definite diagnosis of alcoholic psychosis.

In the case of the alcoholic psychoses, it is probable that the overt behavior of the patient is such that a relatively smaller proportion fail to reach the hospital at some stage in the course of the disease than is true of other groups of mental disorders. Nevertheless, we must recognize that the alcoholic psychotics admitted to hospitals are only a part, albeit a large part, of the universe constituted by all alcoholic psychotics. This fact is of significance in interpreting the statistics of first admissions with such psychoses in relation to their general prevalence. The rate of first admissions may vary from place to place for reasons unrelated to the general prevalence of the disease itself. Some communities may be advanced in their social views and provide adequate hospital accommodations for such patients. Other communities or states may be relatively backward in such respect.

Such considerations will affect the interpretation of statistics with respect to the relative prevalence of the alcoholic psychoses. The first attempt at measuring the prevalence of these disorders may be found in the report on the insane and feeble-minded in institutions in the

\*Condensed from a lecture delivered at the School of Alcohol Studies, Yale University, July 30, 1943.

\*\*New York State Department of Mental Hygiene

United States in 1910, issued by the Bureau of the Census. In all prior census reports no attempts had been made to differentiate patients according to type of psychosis. In 1910, however, the Bureau of the Census singled out general paresis and the alcoholic psychoses because of their special interest with respect to etiology and to the social implications of these diseases. In that year 60,769 patients were admitted to all hospitals for the insane in the United States, of whom 6,122, or 10.1 per cent, had an alcoholic psychosis. The admission rate was 6.7 per 100,000 population. The rates varied geographically within wide limits.

time to any hospital for the treatment of mental disorders. These standards were gradually introduced into all mental hospitals through the joint efforts of the National Committee for Mental Hygiene and the American Psychiatric Association, and were used by the Bureau of the Census in the analysis of patients admitted to hospitals for mental disease in 1922.

In that year there were 71,676 first admissions to all hospitals for mental disease in the United States, of whom 2,693, or 3.8 per cent, were first admissions with alcoholic psychoses. The rate per 100,000 population was 2.6. This

TABLE 1.

NUMBER OF FIRST ADMISSIONS TO HOSPITALS FOR MENTAL DISEASE  
IN THE UNITED STATES, 1922, CLASSIFIED BY  
GEOGRAPHICAL DIVISIONS\*

Division	Total first admissions	Number	First admissions with alcoholic psychoses	
			Per cent of Total first Admissions	Rate per 100,000 general population
United States .....	71,676	2,693	3.8	2.6
New England .....	7,865	474	6.0	6.4
Middle Atlantic .....	15,426	569	3.7	2.6
East North Central .....	15,542	758	4.9	3.5
West North Central .....	8,028	212	2.6	1.7
South Atlantic .....	8,420	158	1.9	1.1
East South Central .....	4,490	62	1.4	0.7
West South Central .....	4,656	107	2.3	1.0
Mountain .....	1,426	67	4.7	2.4
Pacific .....	5,823	286	4.9	5.1

\*Compiled from data on pages 170 and 176 of *Patients in Hospitals for Mental Diseases*.  
Issued by Bureau of the Census.

Too much stress need not be placed on these results, inasmuch as the reporting by diagnoses had not been standardized and no differentiation was made between new cases of mental disorders and return cases. A great refinement in the statistics of mental disease was made in the next decade, when a standard classification of mental disorders was drawn up by the American Psychiatric Association, and it was also decided to measure their prevalence on the basis of the number of first admissions, the latter being defined as patients admitted for the first

represents a marked decline since 1910. As will be shown presently the year 1922 was close to the period of the lowest rates of first admissions with alcoholic psychoses.

The rates were clearly highest in the divisions comprising the industrial states of the North and Northeast, and on the Pacific coast, and lowest in the divisions formed by the southern states. Does this indicate corresponding differences in the real prevalence of the alcoholic psychoses? The low rates in the South must be attributed in part to the absence of suffi-

cient facilities for treatment, in consequence of which many alcoholic psychotics failed to be enumerated. This is true, especially, of the southern states with large Negro populations, many of whom, perhaps the majority, did not seek adequate treatment in the first place, and doubtless would have found no facilities for treatment even if they had sought it. The results of such a social factor is seen in the fact that Negroes had higher rates than whites in Northern divisions such as New England and the Middle Atlantic, but lower rates in the Southern divisions. The consequence was that the

of the Southern divisions and the other divisions are not as high as implied by the crude statistics.

Since 1926 the Bureau of the Census has issued annual statistical reviews dealing with patients in state hospitals. The latest available data are for 1938. These reviews enable us to trace the trends in first admissions to the state hospitals during the years 1926 to 1938, inclusive.

It is true that these data relate only to state hospitals, but since they include the great bulk of the patients received in all hospitals for mental disease, the trends may be considered significant.

TABLE 2.

NUMBER OF FIRST ADMISSIONS WITH ALCOHOLIC PSYCHOSES TO STATE HOSPITALS FOR MENTAL DISEASE IN THE UNITED STATES, per 100,000 POPULATION, 1926-1938\*

Division	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938
United States	2.0	2.2	2.3	2.3	2.2	2.4	2.2	2.7	2.7	2.6	2.7	2.8	2.7
New England	4.8	4.9	5.5	5.8	4.7	5.8	4.5	5.1	5.5	4.8	4.8	6.2	5.7
Middle Atlantic	2.8	3.0	3.0	2.9	2.9	3.3	3.1	4.2	4.2	4.0	4.1	4.1	3.7
East North Central	2.4	3.0	3.0	2.8	2.4	2.6	2.5	2.7	2.9	3.0	3.1	3.1	3.1
West North Central	0.8	1.2	1.1	1.1	1.1	1.1	1.2	1.6	1.5	1.2	1.4	1.3	1.4
South Atlantic	1.1	1.6	1.1	1.7	†	1.9	1.4	2.3	1.6	1.7	1.8	1.8	1.6
East South Central	0.6	0.8	0.6	0.9	0.6	0.8	0.7	1.2	0.7	0.7	0.7	0.7	0.8
West South Central	0.5	0.7	0.6	0.9	1.0	1.0	0.8	0.8	0.9	1.1	1.3	0.7	0.8
Mountain	0.8	1.0	1.3	1.3	1.7	1.3	1.3	1.2	1.4	1.2	1.8	1.5	1.2
Pacific	2.6	2.6	4.0	2.5	2.9	3.4	2.8	4.0	3.6	4.0	4.5	5.3	4.5

\*Compiled from annual reports on patients in hospitals for mental diseases, issued by the Bureau of the Census.

†No data available.

low admission rate for Negroes in the South reduced the general rate of first admissions with alcoholic psychoses in the South in the presence of a larger proportion of young persons; i. e., those under 20 years of age, for the alcoholic psychoses are extremely rare at such ages.

On the other hand, it is known that drinking is more prevalent in industrialized, urban areas, which predominate in the North. The Pacific coast has problems peculiar to itself, largely because of the phenomenon of migration. It is probable, then, that the rate of alcoholic psychoses is really lowest in the South, though the differences between the rates

(See Table 2.)

A clearer picture of trends with respect to alcoholic disorders may be obtained from a consideration of data for states, with relatively long statistical histories such as New York. Standards of admission have also been uniform in this state during the periods to be considered. (See Table 3.)

Records of first admissions with alcoholic psychoses to the New York civil State hospitals are available since 1909. Because of the long history and the uniform standards under which these data were compiled, these data are of great interest.

They show that there was a downward trend in such psychoses from 1909 to 1920. The only exception to the trend was a slight increase in 1916, which may have resulted from the social excitement following the outbreak of the first World War. Between 1917 and 1920, however, there was a rapid decrease in the rate of first admissions with such psychoses, un-

of the New York State Department of Mental Hygiene.

The rate of first admissions with alcoholic psychoses varies with the age and sex proportions of the general population. There are practically no such cases prior to the third decade of life and their number and rate decrease rapidly after 60 years of age. These psychoses

TABLE 3.

FIRST ADMISSIONS WITH ALCOHOLIC PSYCHOSES  
TO THE NEW YORK CIVIL STATE HOSPITALS, 1909-1942

Year	Number			Per Cent of First			Number per 100,000		
	Males	Females	Total	Males	Females	Total	Males	Females	Total
1909	433	128	561	15.6	5.8	10.8	9.7	2.9	6.3
1910	452	131	583	15.3	5.0	10.5	9.9	2.9	6.4
1911	444	147	591	14.7	5.5	10.4	9.6	3.2	6.4
1912	434	131	565	14.4	4.8	9.8	9.3	2.8	6.1
1913	438	134	572	13.7	4.7	9.4	9.2	2.8	6.1
1914	348	116	464	10.4	3.6	7.4	7.3	2.4	4.9
1915	255	90	345	7.8	3.1	5.6	5.3	1.9	3.6
1916*	215	82	297	8.4	3.5	6.1	5.9	2.2	4.1
1917	437	157	594	12.1	4.8	8.6	8.8	3.2	6.0
1918	257	97	354	7.3	3.0	5.2	5.1	1.9	3.5
1919	204	65	269	5.8	2.0	4.0	4.0	1.3	2.6
1920	90	32	122	2.7	1.0	1.9	1.7	0.6	1.2
1921	167	26	193	4.6	0.8	2.8	3.2	0.5	1.8
1922	194	32	226	5.1	1.0	3.2	3.6	0.6	2.1
1923	220	56	276	6.1	1.7	4.0	4.1	1.0	2.6
1924	302	71	373	8.2	2.2	5.4	5.5	1.3	3.4
1925	341	81	422	8.8	2.3	5.7	6.2	1.5	3.8
1926	333	89	422	8.4	2.7	5.8	5.9	1.6	3.7
1927	440	114	554	10.1	3.2	7.0	7.6	2.0	4.8
1928	430	79	509	9.1	2.0	5.9	7.2	1.3	4.3
1929	459	78	537	9.7	2.0	6.3	7.5	1.3	4.4
1930	446	100	546	9.0	2.4	6.0	7.1	1.6	4.3
1931	497	102	599	9.8	2.4	6.5	7.8	1.6	4.7
1932	462	131	593	8.3	2.9	5.8	7.2	2.1	4.7
1933	556	150	706	9.3	3.0	6.5	8.7	2.3	5.5
1934	724	160	884	11.6	3.1	7.8	11.2	2.5	6.8
1935	620	164	784	10.1	3.0	6.8	9.6	2.5	6.0
1936	638	188	826	10.0	3.4	6.9	9.8	2.9	6.3
1937	714	163	877	10.5	2.8	7.0	10.9	2.5	6.6
1938	679	152	831	10.1	2.6	6.6	10.3	2.3	6.3
1939	725	143	868	10.5	2.3	6.6	10.9	2.1	6.5
1940	713	155	868	10.4	2.5	6.7	10.7	2.3	6.5
1941	785	177	962	11.2	2.7	7.1	11.7	2.6	7.1
1942	745	164	909	10.6	2.4	6.6	11.0	2.4	6.7

\*First admissions were for 9 months due to change in fiscal year; rates estimated for 12 months.

doubtedly due to War time restrictions with respect to the sale of alcoholic beverages. Since 1920, however, the rate of first admissions has, with a few minor fluctuations, risen steadily, until today the rate exceeds that of 1909, and is at the highest level in the recorded history

are also more frequent among males than females. Consequently, variations in rates as between different communities or in the same community over long intervals of time may be due to shifts in age and sex proportions of the general population. In order to rule out such



shifts, I calculated average annual rates of first admissions to *all* hospitals for mental disease in New York State in three periods — 1919 to 1921, 1929 to 1931, 1939 to 1941. By appropriate statistical procedures, I made the rates for the two latter periods comparable with each other and with the rates for 1919-1921 by using the age and sex proportions of the population of New York State in 1920 as the standard for comparison. I then found an average annual rate in 1919-1921 of 3.58 per 100,000 population aged 20 years and over. In 1929-1931, the rate was 7.95. In 1939-1941 it was 10.60. In 20 years, therefore, the rate had almost tripled. Among males the rate increased from 5.61 in 1919-1921, to 13.47 in 1929-1931, to 17.60 in 1939-1941. There was a significant but smaller increase among females from .64 in 1919-1921 to 2.55 in 1929-1931, to 3.76 in 1939-1941.

Around 1910 first admissions with alcoholic psychoses represented approximately 10 per cent of all first admissions to the New York civil State hospitals. (See Table 3.) As a result of the downward trend from 1909 to 1920, the alcoholic psychoses formed a decreasing proportion of all first admissions, reaching a minimum of 1.9 per cent in 1920. With increasing rates of first admissions, the alcoholic psychoses formed increasing percentages of *all* first admissions, reaching 7.0 per cent in 1927. Since the latter year the percentage has risen at a much lower rate. This slowing-up process is due to the fact that other groups of psychoses, notably psychoses with cerebral arteriosclerosis, have been increasing even more rapidly than the alcoholic psychoses.

Now, to what may we attribute the shifts in the trend of first admissions with alcoholic psychoses? Was the reduction between 1910 and 1922 due to a decrease in the proportion of the susceptible, and did the trend increase after 1922 because of a growth in the

proportion of dysgenic individuals? The first part of the trend — the period of decline — runs counter to all that the proponents of the theory of race degeneration have maintained. They tell us that for various reasons, such as the differential birth rate, and mass immigration, the categories of the physically and mentally defective have increased steadily in number for at least half a century. Obviously, this cannot apply to the alcoholic psychoses prior to 1922, for they were decreasing in prevalence. What, then, about the rising trend since 1922? Did a period of racial decline set in at that time? This is a rhetorical question and hardly requires a detailed answer. Is it not more reasonable to assume that there is a more or less constant level of unstable individuals, and that in addition there may be more or fewer affected individuals, depending upon the play of social forces that encourage or discourage excessive drinking?

Whatever may have been the reason for the declining trend prior to 1915, it is clear that the further decline between 1917 and 1920 was due to the social factor of War-time restriction of the sale of alcoholic beverages. Long before the repeal of the 18th Amendment, the rate of first admissions with such psychoses began to rise. This period is still close enough for most of us to recall the history of law-enforcement — or rather inability to enforce — and also to recall the relaxing of standards of personal behavior in all directions. It is social factors such as these that determine the course of the alcoholic psychoses and that make the problem of prevention in large part a social rather than an individual task.

We may now consider certain selected categories — for the most part demographic — in accordance with which there are significant variations in the relative prevalence of the alcoholic psychoses.



## NATIVITY

During the three years ended June 30, 1941, native whites in New York State had an average annual rate of first admissions with alcoholic psychoses of 6.02 per 100,000 population. Males and females had rates of 10.38 and 1.77, respectively. During the same period, foreign whites had an average annual rate of 10.26, with averages of 16.26 and 3.96 for males and females, respectively. Thus, the foreign rate exceeded that of natives in the ratio of 1.7 to 1, an excess of 70 per cent. The rate of foreign males was in excess by 57 per cent, that of foreign females by 124 per cent. But since we know that the rates are influenced by the varying age distributions of the several populations, we must correct for this factor.

If we make the age and sex proportions comparable, we then find rates of 10.36 and 8.94, for the native and foreign whites, respectively. In other words, instead of being in excess, the foreign whites really had a lower rate than the native whites. Foreign white males had a corrected rate of 13.74, compared with a rate of 18.47 for native white males. Foreign white females, however, still remained in excess over native white females, with rates of 3.49 and 3.09, respectively, though the age adjustment reduced the excess from 124 per cent to only 13 per cent. Even this, however, is spurious, because of the influence of differential environment.

I shall show presently that the rates of first admission are higher in urban than in rural areas. The rate is also higher in New York City than in the smaller urban communities. Foreigners are concentrated in urban areas, and especially in New York City. We may therefore make the following direct comparisons. In all urban areas of New York State the rate was 22.36 for native white males, and only 14.59 for the foreign white males. Among females, the corresponding ratios were 4.82 and 3.78. Hence,

for broadly equivalent environments the foreign females had a slightly lower rate than the natives. In New York City the rates were 25.45 and 14.99 for native and white foreign males, respectively, and 4.14 and 3.99 for the corresponding groups of females. In the remaining urban groups, the rates were 18.09 and 9.91 for native and foreign white males, respectively, and 3.37 and 2.95 for the corresponding females.

Among the rural populations, the rates were 5.49 and 4.24 for native and foreign males, respectively. There were no alcoholic psychotics at all among foreign females in the rural population, though native white females had a rate of 0.33. Hence, I conclude, contrary to what has been almost universally believed in the past, that foreign whites, at least in New York State, have lower rates of alcoholic psychoses than the native born whites. I first showed the probability of this, when analyzing the data for New York State for the three years 1929 to 1931, and I then showed that when we made the composition of the native and foreign whites comparable by adjusting for age, sex, and environment, there was no difference at all in the rates of the two groups. In the succeeding decade, however, though the rate of first admissions with alcoholic psychoses increased among both native and foreign whites, there was a greater relative increase among the native whites.

## PARENTAGE

An important basis of comparison is in connection with the parentage of the native white population. The native population is usually divided into three categories, namely: natives of native parentage, natives of foreign parentage, and natives of mixed parentage. The data essential for an analysis along these lines are not yet available for 1940. But a partial analysis was made for New York State, using the appropriate first admissions during the three years ended June 30, 1931. This analysis was partial only,

because I was unable to complete the analysis with respect to environmental distribution. By adjusting for age, I found that the native and foreign whites had the almost equivalent rates of 6.3 and 6.7 respectively. Natives of native parentage had a lower rate, 4.6, but natives of foreign parentage had a rate of 8.3, and natives of mixed parentage had a rate of 8.5.

The interesting point is that the foreign white had a lower rate than either of the generations with foreign parentage. This is not a biological phenomenon. It could have resulted only from changes in the drinking habits of the younger generations. The latter unquestionably have acquired the general standards of the larger urban communities, where they reside for the most part, with respect to both amount and kinds of liquor consumed.

#### RACE

We know that attitudes towards the use of alcohol differ from country to country. As there are accompanying differences in these countries with respect to race — for example, Italians as against Swedes — we might expect racial difference with respect to the prevalence of the alcoholic psychoses. Unfortunately, statistics with respect to race are very difficult to obtain and are notoriously untrustworthy. In the United States the only racial differences reported upon regularly are those describing the population in terms of color — white, Negro, Chinese, Japanese, Indian. In New York State only the white population and the Negroes furnish sufficient material to justify any analysis. We may, therefore, consider the relative prevalence of alcoholic psychoses among Negroes and whites in New York State. It is much better to use such material than to consider the country as a whole, or even some of the Southern states, because in the latter cases the approximation of first admissions to the true total of such cases is grossly in error.

Using first admission to all hospitals for mental disease during the years 1929-1931, I showed that average annual standardized rates of first admissions with alcoholic psychoses were 22.2 per 100,000 Negroes and 6.5 for the white population, the former being in excess in the ratio of 3.4 to 1, an excess of 240 per cent. Among males, the rates were 33.3 and 11.1 for Negroes and whites, respectively, or an excess among Negroes of 200 per cent. Among females the corresponding rates were 11.4 and 2.0, the Negro rate being in excess by 470 per cent. Not only do these statistics indicate an excessive prevalence of alcoholic mental disease among Negroes, they also show a special problem among female Negroes. The rate of white males exceeds that of white females in the ratio of 5.5 to 1, but that of the Negro males exceeds that of Negro females in the ratio of only 2.9 to 1. Thus, the alcoholic habits of Negro females approximate much more closely to those of Negro males, than do white females to those of white males.

The experience of New York State during the three years 1939-1941 corroborates that of the preceding decade. Using the indirect method of standardizing, the average annual rate of first admissions with alcoholic psychoses to all hospitals for mental disease was 38.26 for Negroes and 9.73 for whites, an excess in the ratio of 3.9 to 1. For males, the rates were 60.54 and 16.73, respectively, a ratio of 3.6 to 1. Among females, the ratios were 17.78 and 3.15, respectively, a ratio of 5.6 to 1. However, the great bulk of the Negroes were in New York City, whereas the whites benefited by reason of their relatively large numbers in the smaller cities and in rural areas. Basing the comparison upon residents of New York City, I obtained the following results — Males: 69.00 and 20.58 for Negroes and whites, respectively, a ratio of 3.3 to 1. Females: 18.23 and 4.21 for Negroes and whites, respec-

tively, a ratio of 4.3 to 1. Both sexes: 41.44 and 12.03 for Negroes and whites, respectively, a ratio of 3.5 to 1. Thus, on a more equivalent environmental basis, the relative excess of Negro rates over whites was reduced, though the Negro rates remained much higher.

I have had occasion to give much thought to the significance of such differences, and I had to decide whether they are an expression of race or of special environmental conditions. As far as New York State is concerned, I am inclined to accept the environmental explanation. "Drinking is largely a matter of social stimulation. Where saloons abound there is much drinking. Since Negroes are forced to live in neighborhoods of low standards, there is in consequence a constant encouragement to excessive drinking. It is highly probable that any population living in such an environment will have high rates of alcoholic psychoses."

However, there is one important qualification to the latter conclusion. Jews have often lived under squalid conditions, yet all investigations have shown that Jews not only have lower rates of alcoholic psychoses than non-Jews, but that their rate is phenomenally low. This has usually been attributed to the influence of race, it being assumed that selection had weeded out those Jews who became addicted to drink. There is no evidence of any such biological selection. On the other hand, we know that among the great masses of Jews in Eastern Europe, excessive drinking was rare, because the Jewish tradition was opposed to it. This tradition was largely of a religious origin. Furthermore, Jewish family life was very close, and was associated with a religious rather than with a secular view of life, and strict concepts of family life also opposed excessive drinking.

The preceding description applies to the Eastern European Jew. In the course of the migration westward, the tradition

is being gradually modified. The process is very clear in the United States. The generation of Jews coming to the United States from about 1880 to 1890 brought with them the religious and social traditions of Eastern Europe with respect to the use of alcohol. This tradition began to be breached by the next generation, which rapidly absorbed the more secularized atmosphere of this country. There was more drinking, but it was still within moderate bounds. In the third and contemporary generation, the habits with respect to drink differ very little from those to be found among all American youth of similar social class, and there are few who will deny that drinking has increased markedly among American youth in the past two decades.

This indicates so rapid a change in social habits, that some may be inclined to question its reality. But it is not so strange, when we consider that other changes sometimes confused with biological phenomena have occurred even more rapidly. For example, the birth rate has been declining generally. Among Jews there also has been a declining birth rate, but the rate of decline is almost phenomenal. The first generation of Jews in the United States, i. e., those coming between 1880 and 1890 had families of 10 or more children. In the next generation, composed partly of those who came to the United States as children, and partly of those born in the United States, the average number of children per family dropped to no more than 4, a decrease in one generation of at least 60 per cent. The next generation — the grand children — will almost certainly produce an average of no more than 2 children per family, and possibly even less. Their birth rate is not only less than that of non-Jews, but the rate, if continued, will not permit of group survival. Now, every informed person knows that the decrease in the birth rate of Jews has nothing to do with any biological factor. It is due entirely to social phenomena, primarily

an effort to imitate the standards of the American people as a whole, and to permit a rise in the economic standard of living. At the same time there has been a weakening in the intensity of the Jewish religious life, orthodoxy giving place to secularized views of life.

There are few other groups that can be identified racially in their entirety, but some further ideas may be gained through a consideration of certain fairly uniformly foreign white groups. Five of these constitute large segments of the total population of New York State, for example, those born in Italy, Germany, Ireland, England and Scandinavia (Denmark, Sweden, Norway). In these populations we find great variations in the rate of first admissions with alcoholic psychoses. For example, in 1929-1931 the foreign-born Irish had an average annual rate of first admissions with alcoholic psychoses of 30.5 per 100,000 population, a rate far in excess of that of any other group in the State, including the Negroes. Scandinavians had a rate of 7.9, compared with a rate of 6.7 for all foreign-born whites. Those born in Italy, Germany and England, had moderate rates of 4.3, 3.8, and 4.8, respectively.

The question of course arises, why is the rate so high among the Irish? The best explanation appears to me to be in terms of the concept of "social lag". The Irish brought with them to the United States the tradition of heavy drinking. This tradition was an outgrowth of the peculiarly hard conditions of life existing in Ireland in the early 19th century. While conditions have since changed for the better, such is the strength of social tradition that it lingers on long after the conditions which gave rise to it. Some evidence in favor of this interpretation is seen in the fact that native born whites of Irish ancestry had a rate of first admissions with alcoholic psychoses just half of that of the foreign-born Irish in New York State. The same phenomenon

occurred among the Scandinavians, those born in New York State of Scandinavian parentage also having a rate about half that of foreign-born Scandinavians. Hence we see an adjustment on the part of the American born offspring, who live in between two cultures, that of native Americans and of their foreign parents. With respect to alcoholism they find themselves between the two, having lower rates of alcoholic psychoses than their parents but a higher rate than native white Americans of native parentage.

#### SUMMARY

We may now state briefly some of the significant statistical results with respect to the alcoholic psychoses. The frequency of these psychoses, as measured by annual rates of first admissions to hospitals for mental disorders, varies geographically. It is highest in the Northern and Northeastern states and on the Pacific coast, and is lowest in the South. The rate has varied in time — it decreased between 1910 and 1920, and then reversed itself, the trend having risen steadily since 1920. It seems to me that the variations with respect to geography and time can be explained best on sociological grounds.

The data discussed show that the prevalence of the alcoholic psychoses varied in certain important respects. There was a much greater prevalence among males than females. The prevalence was affected by age — there being practically no such psychoses among those under 20 years of age, followed by a rise to a maximum rate in the 40s and 50s, and a decline at the older ages. In New York State, at least, the foreign-born do not have higher rates of alcoholic psychoses than the native born. The rates are very high among Negroes and the Irish, and very low among Jews, and I tried to give historical and sociological explanations for such variations. I showed that those psychoses are most prevalent in cities and least prevalent among the farm population.

# THE JEWS AS FARMERS

PHILIP L. SEMAN\*

**F**OR NEARLY 40 years, the writer has been interested in the problem of helping to adjust newly arrived immigrants from eastern Europe, especially during the great influx of immigration in the United States. It began in the year 1914, in my work with a very unique organization, the Industrial Removal Office.

The function of this organization was to divert the newly arrived immigrants into hundreds of cities and towns throughout the United States and to adjust them into these communities.

As associate director of this interesting social service agency, the writer visited literally hundreds of cities, making contacts with local communities as well as with industries in these communities for the purpose of providing skilled individuals, who were newcomers to these United States, to the services these industries might require. Over a period of fifteen years, this agency distributed over 100,000 immigrants into communities that would not only easily absorb them, but which would welcome them because of their great need for the skills possessed by the newcomers.

The Industrial Removal Office was one of the many branches of unique service rendered by the Baron de Hirsch Fund. The name of Baron de Hirsch is well known as the greatest benefactor of the Jews. He was born in Munich on December 9, 1831 and died in Hungary in 1896. He started his phenomenal career as a bank clerk, later marrying the daughter of the president. He became interested in the building of rail-

roads through the Balkan States to Constantinople. During the prosecution of this work, he became intimately acquainted with the deplorable condition of the Jews in the Orient. In the beginning, he placed large sums of money at the disposal of the Alliance Israelite, to whose endeavors he was kindly disposed, and whose work impressed him. In 1885, Baron de Hirsch drew up an elaborate scheme for improving the conditions of the Russian Jews. At this time, he was opposed to emigration as a solution, so he offered the Russian Government fifty million francs to be used for educational purposes. The offer was rejected. He next turned to emigration as a possible solution and toward it he directed all of his strength.

After considerable effort, Baron de Hirsch succeeded in forming an international organization called the Jewish Colonization Association. The nominal capital of 200,000 pounds was contributed entirely by the originator of this scheme.

The objects of the Association, as formulated by the founder, were:

"... to assist and to promote the emigration of Jews from any part of Europe and Asia, and principally from countries in which they may be for the time being subjected to any special taxes or political or other disabilities to any part of the world and to form and establish colonies in various parts of North and South America and other countries, for agricultural, commercial and other purposes."

In the beginning, the possibilities of forming colonies in Argentina formed the major part of the extensive program of the Jewish Colonization Association. With the sudden and extraordinary immigration of the Russian Jews to the United States, however, the Baron's at-

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tention was directed to the needs of this country; and in 1891, he was instrumental in forming the Baron de Hirsch fund with an initial capital of two million five hundred thousand francs, which was later considerably augmented. The purposes of the fund, as expressed in the deed of trust are:

1. Loans to emigrants from Russia and Roumania, agriculturists, and settlers within the United States, upon real or chattel securities;
2. Provision for the transportation of immigrants selected (after their arrival in any port in America) with reference to their age, character and capacity, to places where it is expected that conditions of the labor market or the residence of friends will make them self-supporting;
3. Provision for training immigrants in a handicraft and contributing to their support while learning such a handicraft, for furnishing the necessary tools and implements and other assistance to enable them to earn a livelihood;
4. Provision for improved mechanical training for adults and youths — immigrants and their children — whereby persons of industry and capacity may acquire some remunerative employment, either by payment of apprenticeship or tuition fee, or the instruction of adults or minors in trade schools or otherwise with contributions for temporary support;
5. Provision for instruction in the English language, and in the duties and obligations of life and citizenship in the United States, and for technical and trade education, and the establishment and subvention of special schools and workshops and other suitable agencies for promoting and maintaining such instruction;
6. Provision for instruction in agricultural work, and improved methods of farming, and for aiding settlers with tools and implements and the practical supervision of such instruction, conducted upon suitable tracts of land and the necessary buildings;
7. Cooperation with established agencies in various sections of the United States, whose duty it should be in whole or part to furnish relief and education of needy and deserving applicants coming within the classes designated herein;
8. Contributions toward the maintenance of individuals and families, while temporarily awaiting work, or when settled in the new homes in which they may be established;
9. And such other and further modes of

relief and such other and further contributions to education and in other departments of knowledge as the said trustees or their successors shall from time to time decide.

A portion of the capital was spent immediately under the provision of the trust, the balance of the principal has been kept intact by the trustees. In 1906 it amounted to three million eight hundred thousand dollars and only the income thereof is used. The fund is augmented from time to time by special appropriations from the Jewish Colonization Association of Paris. The precise amount of the income of the Baron de Hirsch Fund of America cannot be secured, as there is no official account of disbursements, but it can be estimated at approximately two hundred and fifty thousand dollars per year.

The agricultural and industrial removal work became so extensive that in 1900 it became necessary to found a separate society to take charge of these activities. Accordingly, there was organized the Agricultural and Industrial Aid Society, which was maintained partly by funds donated from the Baron de Hirsch Fund and partly by contributions from the Jewish Colonization Association of Paris; and also the Industrial Removal Office, which is entirely supported by the Jewish Colonization Association.

The Jewish Agricultural Society, one of the most important activities of the Baron de Hirsch fund, celebrated its 40th year of activities within the last few years, and records among its accomplishments the fact that it has been instrumental in placing on farms over 100,000 Jews, men, women and children, during this time making loans to them wherever it was found necessary to do so for the purpose of purchasing farm implements, cattle, etc.

Among its many activities, the Jewish Agricultural Society allots a sum of money each year to send farm boys and girls, chosen by competitive tests, to the agricultural colleges of their respective

states for the short courses given during the winter months — when farm work lags and young people can best be spared from the farm. The Jew on the farm draws others, both to the farms and to the neighboring towns and villages. Many Jewish people, once they leave the city, never return to it, even if they cease to be farmers. Children remain in rural districts in business and the professions. More than a few Jewish rural communities have been built up in this manner. The Society's educational work is carried on with individual farmers, with small neighborhood groups and with state and regional associations.

The discontent of farm women and the dissatisfaction of farm children, have, in many instances, wrecked a promising farm career. Therefore, one of the important aims of the work of the Society was to brighten the lights and to lift the shadows — to bring to the farm family some of the things that the farm lacked and to teach them to derive those satisfactions which come only from life in the open.

Religion looms large in the life of all farmers, Jews as well as non-Jews. The non-Jewish farmers have their churches and the religious organizations handed down to them as legacies from former generations. The present day Jews have no such heritage. They must build for themselves and this is no easy task for a pioneer generation. Jews cannot reconcile themselves to the idea of permitting their children to grow up devoid of religion and so the society aided in the construction of synagogues and religious centers, in and about the farm community.

During the Society's existence, up to 1941, the Society granted 13,842 loans, aggregating \$8,442,318.00. The Society's Director, Dr. Gabriel Davidson, reports that the eight and one-half millions in loan approvals does not represent the sum total of Society financial aid — that these loans have benefited some 65,000

individuals — that there has been about 5% of loans on first mortgage and that while losses are bound to occur in good times and in bad, yet up to the depression, the loss rate was surprisingly low; and that the Society prided itself on the fact that during its first thirty years the rate was only slightly more than 5% of the loan turn-over. However, the depression drove the loss rate up rather sharply.

Another manifestation had its roots in the depression of 1929 — with opportunities in the city restricted, fewer farm youth cast their eyes cityward, while more city youth began to think in terms of the farm. This two-fold trend resulted in the holding of a Jewish Farm Youth Conference in 1936, and the founding at that time of the Jewish Rural Youth Association. The objectives of this Youth Association were to explore ways and means to achieve a greater measure of happiness out of country life through an adequate income, the right kind of work, a satisfying social environment, the proper development of a sense of values and a sane outlook on life. The Rural Youth Association seeks to inculcate in the young people a wider appreciation of the advantages inherent in country life and to develop their latent talents for recreational and cultural activities; and to carry on a program to make life more attractive and meaningful.

In 1933, the Farm Credit Administration established banks for cooperatives in its twelve regional districts. Taking advantage of these liberalized credit facilities, Jewish farm communities, under the leadership of the Society, strengthened existing cooperatives and formed new ones. It is recorded by the Society that these cooperatives have in a measure wrought revolutionary changes in the farmer's economic life. Many farmers attribute their survival in hard times and their wholesome status today to membership in Cooperatives.

The writer had an opportunity of visiting farmers over a period of years in various parts of the country, and records some interesting case histories. For example: I visited M— R— in Michigan. R— is a refugee who farmed for a while in Leavenworth, Kansas, but who settled on an eighty acre farm a year ago last January. R— has engaged in diversified farming and has a small dairy and a small sized poultry farm, and raises some cash crops. Mrs. R— accompanied me on my return trip to Chicago, where I had the opportunity of learning much of human interest from her. The R's have a son age 14 and a daughter, age 17, both of whom I met and spoke to at considerable length. I realized that these two young people are going to make splendid citizens, much finer human beings and citizens, in my opinion, than if they had remained in Chicago or any other large city. These young people worked with their father and mother on the farm and to them work is a thorough joy. Such an experience, unfortunately, does not always reproduce itself in an urban community.

L— N—, who has a forty-acre tract and rents 200 acres besides from a neighbor, started farming as a hired man for a neighbor farmer, and has been farming for over 27 years. I was captivated with the meticulousness of this farm. I understand that N— has one of the finest dairies in the section. He has about forty head of milk cows and young stock. I was tremendously impressed with the immaculateness of the yard, the barns, the field and the dwelling house. I was particularly struck by the bushels of kindling wood which were laid out orderly in market baskets and placed underneath the back porch. I was also impressed with the pride of the parents in their children, particularly the younger one, who is artistically inclined.

J— O— was a business man in Chicago who broke down in health a few years ago. He then settled on a farm of

eighty acres and regained his health completely. He is trying to develop his farm into a general and poultry farm, and has made a good start on it. O— recently had an offer to return to the city to take charge of a business concern which would have netted him ten-fold what he is earning on the farm, but he turned it down as he prefers to remain on the farm. He has three children.

G— R— is a farmer only for the last four years and has done remarkably well during his short stay on the farm. He operates a sixty-five acre diversified farm, specializing in small fruit, garden crops and poultry. An interesting feature of this farm is a road side market stand on one of the main highways. This is the attraction of all tourists. The R—'s have a sunken garden through out the entire summer and a novelty shop with articles made by Mrs. R— during the winter months. Mrs. R is quite an artist and has done considerable work at Hull House in Chicago. She applies her training in a practical way, which contributes considerably to the annual farm income. They have a daughter, age 14, who helps a great deal on the farm during the summer months. They are excellent and intelligent farmers.

There are over 25,000 refugees who have found abode and sustenance on farms in the United States. Early in 1940, the Jewish Agricultural Society established the Refugee Training farm near Bound Brook, N. J., some 32 miles from New York City, on property which belonged to the Society. In 1935, the Society conducted a study covering 300 Jewish farmers residing in 17 states, the majority in the eastern and middle western states. Almost sixty percent of the farmers are under fifty years of age. The largest age group was between 40 and 50. 81% had been in this country twenty years or more, while only a fragment had been here less than ten years. The survey pointed out the fact that 61% went to the farm not to gain eco-

conomic advantage or for health considerations, but rather to exchange the restraints and inhibitions of the city life for the peace and freedom of the country. The survey disproved the notion still held by many that farm life is primitive. 76% of the farms had sanitary plumbing, 82% electricity and 52% furnace heat.

Data pertaining to farm children showed that 37% of those over 18 remained on the farm. About 15% of those who left went into professional callings such as medicine, law, engineering, dentistry, pharmacy, nursing, science, etc. 40% had received a high school education and 22% a college education. The farmers were almost unanimous in saying that they were getting along well with their non-Jewish neighbors.

Dr. Gabriel Davidson, author of *Our Jewish Farmers*, a book published by L. B. Fisher and Company, New York, states that it is not only as dirt farmers that Jews have made their mark. Jews have also made contribution to American agriculture in the realms of science and economics and in related agricultural fields. They are found on the staffs of agricultural schools and colleges, experimental stations, extension services, in state and federal agricultural bureaus and in scientific work for commercial concerns. And he cites just a few of the outstanding ones: Selman A. Waksman, Professor of Soil Microbiology at Rutgers; Jacob S. Joffe, Associate Professor in Soil Research at Rutgers; Moses N. Levine, Pathologist in the United States Department of Agriculture; Jacob Joseph Taubenhau, until his death in 1939, Chief of the Division of Plant Pathology and Physiology at the Texas Agricultural Experiment Station; Myer Edward Jaffa, for many years Professor of Nutrition at the University of California; Joseph A. Rosen, in charge of the monumental Jewish Agri-

cultural reconstruction work in Russia under the auspices of the Agro-Joint and now the vice-president of the Dominican Republic Settlement Association; Robert Marshall, the Chief of the Division of Recreation and Soil Conservation in the United States Forest Service; Jacob Joshua Levison, Master of Forestry, Yale University and for ten years Forester for the New York City department of parks; Edward K. Kotok, for thirty years in the forest service in California and since 1926 Director of the California Forest and Range Experiment Station, recently received an important post on the government's reforestation service; Jacob G. Lipman, who died in 1929, made the campus of Rutgers College of Agriculture the mecca for agricultural scholars the world over, who came to seek knowledge and gain inspiration from the man who ranked as the world's authority on soil chemistry; Charles B. Lipman, his brother, has been a member of the faculty of the University of California since 1909 and Professor of Plant Pathology since 1925, also Dean of the Graduate Division since 1923; Mordecai Joseph Ezekiel, the agricultural advisor to the United States Secretary of Agriculture; David Lubin, who in founding the International Institute of Agriculture at Rome, Italy, rendered a service to agriculture which was world embracing.

By and large, Jews have for 2000 years been turned away from farming. The vast majority lived in countries where land ownership had been proscribed and where they were forced into occupations which did not require a firm anchorage. . . . where when pressure became compelling and oppression unbearable, they could pull up stakes and move on. It is therefore quite significant that through the instrumentality of the Jewish Agricultural Society, very largely, there has been created a healthy Jewish farm element in the United States numbering now over 100,000.

## THE CHURCH MEETS BOOMTOWN PROBLEMS

KENNETH UNDERWOOD\*

UP THE STREET and sidewalks, past the little Presbyterian Church come hurrying, tired lines of men, grimy and sweating. They are workers coming off the seven to three shift at a Pascagoula, Mississippi, shipyard. They talk little as they move by in bumper to bumper lines of makeshift buses and packed cars, or trudge along on foot.

"Look at the faces of those men," said Dr. J. D. Crane, Presbyterian minister, as he stood with me in front of the parsonage. "They are dog-tired. The big thing the Church has to overcome in reaching these men is fatigue, not sin. They just want to get home and sit and rest. Half of them live on the outskirts of town in trailers, tents, and shacks. Many are in government low-cost homes or crowded boarding houses. They don't live in communities, but in mobs. There are not enough churches, recreation centers, or people certain of staying to make a community of them. In many areas the first and only 'institution' to reach them is Joe's beer joint," Crane said grimly.

"Do they frequent the dives much?" I asked.

"Hardly. When a man works fifty-six hours a week and spends two hours a day getting to and from work he doesn't have much time or energy for night life. Come up on the porch and sit a while."

I accepted the invitation. Crane appeared to be a man worth talking to. I had travelled nine thousand miles now,

and was half way through a trip I had planned with the Home Missions Council of North America to collect article material on how some of our Protestant churches are meeting the religious and social needs of 27,000,000 "uprooted" Americans — migrants, war workers (one-time Okies, sharecroppers, lawyers, textile workers, etc.), and soldiers.

"Churches in these war towns have tried all the usual 'lures' to get new members," said Crane. "Free movies, dances, chicken dinners, bingo — but they don't work. Workers don't go, because they're just too tired. Many are lonely and being lonely, they know the difference between real friendship and 'every member' canvasses or high pressure visitations."

A worker waved to Crane as he plodded by. "That's one of my church members," he said.

"How did you get him interested in the church?" I asked, anxious to know after Crane's last speech.

"My wife sat up all night with his child when she had pneumonia," he said simply.

Perhaps that was the answer I had come all this way to hear. How to obtain new church members? Welcome them first into your own life as equals and as friends, and then into your church. Plain old unglamorous, poor-news-copy Christianity. I told Crane what I was thinking.

"It's not quite that simple," he said, "but part of the answer is there. The church must not forget that these people are uprooted, not only physically, but psychologically. For most of them, community ties have been destroyed. Their normal Christian lives in a familiar rural church have been broken, perhaps

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never to be taken up again in a new city. These people are not the usual mission-needing persons. None of our stereotypes of disinherited peoples such as migrants or sharecroppers will fit. They are simply a cross section of hard-working, family-raising America."

I agreed with Crane on this. I had looked over the rolls of many churches which were enjoying a spiritual rebirth from the new blood transfused to them through war workers who had become new members. They are one-time farmers, insurance agents, school teachers, migrants and hillbillies. Both the men and the women are making money. They feel self-reliant, many for the first time in their lives. They have a status and function of which they are proud. They enjoy making ships and seeing them slip off the ways. Employers told me that some of the once shiftless, poor-whites and Negroes who used to work only when they had to on plantations turn out to be the best welders and riveters. These people will never find happiness or meaning again in chopping another man's cotton. They want no charity — religion or pity. They expect to pay their way. The problem in reaching these people is not that of supplying money, but of supplying leadership. Many of the war-workers are from small towns, now crowded into about twelve hundred of our cities. They are frustrated by the lack of community facilities. They try to transfer a hamlet way of life to a plot of foreign clay and twenty-six square feet of plywood and foldaway gadgetry. At first it was just camping out. They thought they wouldn't be around long, so why try to make a community out of five hundred trailers. But now they talk of never going back to their old homes. They begin to sense that the security of a future job may lie in their abilities to pick up their shelter and move it overnight to a new plant. They are on the move, perhaps for life, and the church and her ministers must move with them.

Ministers are now learning to make a sanctuary out of the same temporary, knockdown stuff that is used for workers' homes. They are learning to lead reverent and meaningful worship in community tents in government migrant camps, with juke boxes at one end and "shoot the Jap" games at the other. They are learning also to provide some sort of community life (recreation, local democratic government, Sunday schools, etc.), though they seem to be organizing a never-ending procession.

At Tuskegee, Alabama, the Home Missions Council of North America is experimenting with the idea of a movable church school with a trained personnel which will doctor broken-down or tired-out churches. The staff spend a week or two at each church helping the minister and congregation make it into an inspiring and community-conscious place of worship, equipped to meet the changing needs of a war-time world.

All this was what Crane meant when he said the problem of reaching war workers was not so simple as person to person contacts. The pentecostal groups have doubled and tripled their membership during this war among uprooted people because they are not yet institutionalized and hence use non-institutional approaches. Sound trucks, street and on-the-job preaching, improvised posters and billboards reach workers where regular services in a well-built, formalized downtown or suburban church will not. "Some downtown churchmen laugh at such methods," Crane said, "but the uncomfortable facts are that in many factory areas only the storefront, pentecostal groups are reaching war workers." How right I had found Crane to be. I went into several boom towns that had doubled population in the past two years, and asked downtown preachers for information about their attendance records. "About the same," was the usual answer.

I told Crane that in Nettleton, Mississippi, I had met a Presbyterian minister named E. E. Stidham who successfully mixed Presbyterianism and pentecostals. He has found that holy rollers and second-coming faiths grow up where the regular denominations do not offer an adequate program or develop church work which can appeal to all types of people. Stidham has provided well-organized worship services, Sunday schools and community or "social action" projects for several potential pentecostal groups around Nettleton. "Men hunger for religion today as they never have before," says Stidham. "They will take an emotional, handclapping, foot-thumping religion if that is all their leadership can provide. The unrest of groups newly migrated to cities, the overcrowding and loneliness inevitable with inadequate community services, leave people bitter and frustrated. They reach with outstretched hands to those who will preach to them. Once a fuller, more adequate means of worship is shown, they grasp for it like famished men. They relieve their pent-up frustrations in vigorous, sacrificial work seldom known to a minister in a more staid church. They come to church seeking to be persons with church responsibilities. I give them work to do in one of my older churches or establish a Presbyterian Church of their own. I make some compromises to meet their present concept of religion, but have an educational program designed to give them new opportunities of worship and community service. I do not freeze them into a sect of their own."

Stidham says that the pentecostal, "you-can-have-this-world-but-give-me-Jesus" type of religion discourages direct and constructive action by poor people to eliminate many of their social and economic difficulties — such as inadequate recreational opportunities, lack of collective bargaining agencies, etc. Already labor unions are beginning to feel the undermining effects of such

religion. The church has a problem of social engineering on its hands, of harnessing the energy of revivals to the tackling of community religious and social problems. Only thus can uprooted groups become communities instead of mobs and religion be something besides an opiate to the people.

Later in the trip I was encouraged by the way churches and unions in the Willow Run area of Detroit are working together in the developing of community programs. But I was also to see (1) the need for a clear-cut attitude of the church toward labor unions; (2) the need for the church to call labor unions to their moral responsibilities; and (3) the dangerous trend of the older Protestant denominations to become middle class churches ministering to a partial segment of society.

In all these boomtowns, housing facilities, schools, sanitation and transportation systems have broken down. The church, as other institutions, has been engulfed. After interviewing my first fifty ministers and lay leaders I could classify the church's reaction to wartime problems something like this:

(1) Predominant were the church members who think "we have enough to do to keep our old members, without trying to help 'outsiders'". Their ministers have lost the initiative to meet new situations. The members are convinced that the incoming war workers are "different", are leading the life of Riley due to the gold rush in war wages, and would make undesirable members.

Some churches in boomtowns are obviously drying up from lack of anything interesting to do. As one Pine Bluff, Arkansas, minister said, "Regular members are worth nothing to themselves or to their church unless they are helping someone else; it's the simple old 'whosoever shall lose his life' challenge up again for inspection." In most of the "got-enough-to-do" churches the

ministers have been unable to develop adequate leadership and hence are overworked without taking on new duties. The number of women who have taken on Red Cross work, civilian defense and factory jobs, indicate how much unused energy and leadership there has been sitting fallow each Sunday in our church pews. With the shortage of manpower the Pauline practice of male monopoly of responsible church positions is being rapidly overcome. Much of the effective work with soldiers and war workers in Hattiesburg and St. Louis, for example, is done by women. The churches in this first category, however, are not yet aware that Christianity in America is in the midst of one of the greatest experiments yet undertaken, that of putting women in their place beside men as equals.

(2) To the second group belong those churches that are trying to meet the religious needs of the new people but have lacked adequate leadership and understanding of the problems to do a successful job, and are now, in most cases, losing interest. Let us take the experience of one church in a large eastern city, for example. It is located about two miles from a trailer camp area of 2000 war workers, most of whom had come from West Virginia mountains. The regular church people had made no plans for the inclusion of the new members in their fellowship or of acquainting them with the history and purposes of their church. Each group had its own peculiar camaraderie and clannishness. Many of the trailertowners could not get used to a church with bowling alleys, bingo and formal ritualistic worship services. The city folks could not get used to the old gospel hymns of the trailer owners and their fundamentalistic concept of the Bible and religion. Neither group compromised and the whole venture ended in bad feelings and disgust. The minister, however, learned this much: What the trailer-

town people wanted was a church of their own, that was adapted to their particular needs. The real work of the church would have been to provide the leadership necessary to help those workers organize a congregation and develop a religious program within their own area. That church in turn could become the focal center for all civic and governmental organizations available to aid the people in becoming a community.

(3) The third type of church work is that which has devised adequate techniques for meeting the religious problems of war workers, and, in most instances, had before the war trained its members to take an active part in community work. Few churches which did nothing but meet once a week to worship have been able to rise to the present crisis.

Pine Bluff, Arkansas, site of an incendiary bomb plant, and scene of many boomtown problems offers several examples of successful church work.

Pine Bluff churches have proven, first of all, that our need in reaching unchurched war workers is not so much for funds or voluminous paper-planning and long preliminary discussions, as for willing, energetic leadership, lay and clerical. In Pine Bluff a young clothing store salesman, George A. Lea, went into an unchurched area and began holding Sunday schools in homes and an old garage. By frugal finance he saved \$300 of the people's offerings, tore down an abandoned hotel, and with the contributions of work from carpenters of three other denominations built a church. He directed its activities until the Army called him. Now he does religious work in Hawaii. Lea says that war workers naturally expect the church to meet them on their own level. They would rather it move in with a religious service in a canopy tent or shack than fuss around a year deciding whether the area is temporary or permanent (in order to know how big a church to build), or is

to be handled by Lutherans or Methodists, and meanwhile give the people no religious services.

George Richey, Pine Bluff groceryman who has been instrumental in founding five churches before this war, did not have much difficulty in organizing and building a church in a trailer area when the need arose. He began religious work in the camp when a mother requested a Sunday school for her children. Richey says, rightly I believe, "The claim that 'churches do not have money to sink into communities that will exist perhaps only for the duration' misses the issue." Churches established now in our suburban areas with low-cost, decentralized housing have better prospects for survival than most of our large downtown churches from which populations are constantly moving.

Pine Bluff also holds a School for Pastors each year, directed by the Home Missions Council of North America at the Arkansas state college for Negroes. If such schools or institutes were organized all over America they could give many harrassed and discouraged ministers an opportunity to learn new techniques of dealing with war-time problems, and could bring them up to date on their own world. Uneducated but promising Negro ministers are brought each year on scholarships to Arkansas state college for an intensified course in homiletics, "deep theology", recreational leadership, agriculture and religion, craft work, etc. The courses are taught by men and women in the state who have been handpicked by the Council for having new ideas and ability and patience to teach them. Similar schools held all over the South have done much to teach ministers that: (1) the fate of individual churches and communities are inter-related; (2) that we can't uproot 27,000,000 people without uprooting the church; (3) that bread without religion is useless, and vice versa; and (4) that the church must work to

redeem both man and society at the same time.

There is ample evidence in Pine Bluff and in every southern city that the increase of economic and social opportunities for Negroes and the growing militancy of the Negro against discrimination during a war for freedom are all demanding changes within the Negro and white Protestant church. Talks with professors and presidents of Negro colleges, with scores of Negro ministers, and attendance at many Negro churches lead me to the conclusion that today's race-conscious Negroes see the segregated Negro church as America's outstanding example of bi-racialism and the white church as an institution sanctioning a status they despise. Today ninety percent of our colored Protestants worship in all-Negro, segregated churches. The younger generations of Negroes are better educated and more economics conscious than their elders and are full of militant ideas learned in the Army. They are demanding a church that will offer aggressive and intelligent leadership and will cast off carry-overs of worship practices from slave days (other worldly preaching, folk spirituals and shouting).

Only in isolated areas of America have church organizations sensed the meaning of these developments.

Bishop B. G. Shaw of Birmingham, Alabama, was the first Negro churchman to press for the organization of colored people into unions in the South. Although he thinks it fatal to put social matters first in the church, he saw that the poverty of the Negro's church program in Central Alabama was tied up with the poverty of the church members.

"I asked the people why they gave so little. 'Could you give any more if you made only four dollars a week?' they asked me. 'We can't get more because we can't belong to a union.'"

So Shaw waited for and argued with

southern labor leaders in the CIO until he got Negroes into unions. He made labor groups see that industries were moving to the South to get cheap labor, because they counted on racial prejudice to keep whites and Negroes from organizing effective unions. His appeal was not for equality (always a red herring), but for a strong labor movement, and better opportunity for higher wages for the white worker, as well as the Negro.

Church-supported Rust College, in Holly Springs, Mississippi, has seen the necessity of training Negro students for service as leaders in their own southern communities rather than for going North to "seek their fortune" — some fortune they found, too — crowded slums, WPA or the most menial work, while whites took the better jobs. While in college, the Rust students keep many of Mississippi's schools open extra months as volunteer supply teachers. They have raised the living standards of farmers in northern Mississippi by lending them pure bred stock, and by sending men to teach them how to use their land profitably.

And of course, the schools for Rural Pastors sponsored by the Home Missions Council of North America over the South have saved many churches during this war period. But all this work is a mere candle in a desert of inertia and ignorance. John Graham, professor at Rust College, has studied the activities of 120 Negro churches in northern Mississippi. His study reports that less than ten percent of those churches have carried on any community, religious, inter-racial work, or cooperation with white churches. The inter-racial activities for the ten percent consisted of: (1) white preachers coming to preach at the Negro churches, and (2) white members coming to hear Negro choirs. No Negro groups had worshipped at white churches. Only eight percent of the churches had ever used their property

for any community social or civic activity other than worship service on Sunday.

One of the chief problems confronting Protestantism in large industrial cities has been that of providing enough interchurch cooperation and coordination to avoid the hampering effects of dog-eat-dog denominationalism. One of the best solutions was worked out in Baltimore.

Termed an "emergency larger parish plan" by its chief drafter, John W. Harms, executive secretary to the Maryland - Delaware Council of Churches\*, it is much simpler than its name. It is essentially a civilian chaplaincy program, and makes use of the same principles of cooperation now required by the government of denominations serving the religious needs of the armed forces.

As in the army program, each denomination or church which becomes a member of the larger parish is free to organize its program according to its own distinctive tenets and practices. It may give counsel or administer sacraments to any of its members within the larger parish. At the same time, churches have the advantage of a co-ordination program in which they pool information and techniques, working out surveys and over-all strategies together. Key provision: workers may join the local congregation but at the same time keep their denominational affiliations intact. Since the future of Baltimore war-housing is unknown, churches in these areas must necessarily be as transient as the workers.

American Lutheran Churches, Evangelical Reformed, Methodists, Protestant Episcopal, Southern and Northern Presbyterian, United Lutheran, etc. all belong to the larger parish. This co-operative action is the climax of one

\*Now Executive Secretary of the Chicago Church Federation



hundred years of Baltimore inter-church cooperation.

Traditional Protestant strategy for nomination for itself and the one with entering unchurched areas — every de-the least cash take the hindmost — had failed on two counts in Baltimore:

(1) Housing officials refused to become entangled in sectarian scrambles and sent orders to managers to cooperate with the Maryland—Delaware Council of Churches to avoid denominational disputes. In Armstead Gardens, low cost housing project, they ruled ministers of religion ineligible for residence. Harms' interpretation was: "Protestant churches are increasingly able to reach their people only through cooperation with the government. Both in the army and in war-industry areas it is now apparent that cooperation must be on an inter-denominational level or not at all."

(2) After several months of individual effort, churches averaged but four new members each, and had initiated no regular religious services within the new housing areas. The churches discovered that as soon as a really big job had to be done denominational sovereignty and isolationism broke down.

Under a program of inter-denominational cooperation, Baltimore churches experienced a different story. Government housing heads purchased a mobile church and recreational center for the Trailertown housing project at the suggestion of the Baltimore Council of Churches. They also promised future legislation or appropriations whenever necessary to make religious facilities available to the workers. The churches found that by centralizing their work they could discover needy areas and move in faster with an adequate program than if each denomination worked alone. In Trailertown, for example, representatives of Baltimore churches

were on hand at the opening of the area to help people get settled, to organize a town council, to raise \$1,200 for a community fund, and to secure a government community center. They found that the people wanted a church of their own rather than go two miles to another church, so they erected a canopy tent and began services. They asked the people to contribute furniture, money, labor — they rejected nothing given to them. They knew that the way to make people feel they are part of a movement is to get them to contribute something to it. Trailertown is no longer a mass of people, living only to work until they get sick with the monotony of it, and move aimlessly on. They are a group of men and women who know how to work together, to organize play and to find meaning in life in their church. There are trailertowns all over America thanking God that their church kept on the move with them, and settled with them. But there are more trailertowns which in bewilderment, or despair, are forgetting the church, for the church has forgotten them.

The Rev. J. W. Harms told me that, according to a study made by Dr. Walter E. Rasmussen of the Washington, D. C., Council of Churches, about eighty percent of a community that has been without a church for a year or less will still believe a church a necessary part of their town. But if they are left unchurched for two years, the number drops to approximately forty percent, and to twenty percent after three years. Think of the thousands of one-time loyal church people we are losing during this war because of the failure of local committees to see their responsibility in providing leadership *now* to forgotten areas.

Baltimore discovered that it had an educational job to do on its regular church members before they were willing to give time to aiding incoming war workers meet their religious problems.

Many Baltimore residents were convinced that all Glenn L. Martin employees were enjoying another Klondike and that the average woman war worker buys twelve hats at a time, as one newspaper reported a Martin employee did. To convince church members differently, it took government labor statistics showing that eighty percent of the aircraft workers averaged eighty cents an hour and forty dollars a week, and tours through trailer areas that were desperate for want of religious and civic leadership.

I recalled how church workers in Pascagoula, Mississippi were so convinced that the war workers who had come into their town were "different", that when they set out to survey the workers for their church preferences they were unwilling to visit boarding houses or trailer camps where most of the shipyard workers lived. They went only to "respectable" government housing areas (\$3,000-\$6,000 houses), hence the survey reached only one half of the new war workers, the ones most accessible to the religious services of the church.\*

There are hundreds of churches over America that are doing their most outstanding wartime service with soldiers, particularly those churches located near training camps. The program of Christ Church Cathedral in St. Louis is one of the best examples of a communion that saw a need and met it.

The young people secured the permission to open the church recreation room for dancing. They sponsor an inexpensive banquet with plenty of singing earlier in the evening. They refuse to allow older people to come around to "tut tut." They have a highly selective

system of securing girls for soldiers and a committee of regular soldiers on discipline rather than M.P.'s. The night I was there, Christ Church had 600 soldiers — the happiest, best-behaved bunch of soldiers I have seen gathered anywhere for entertainment. No religion is thrown at the lads, but somehow there is an atmosphere which one finds only in a church that believes cheerfulness, friendliness, and good will are a part of religion. The program is run entirely by the young people. Girls who don't handle themselves correctly are asked by a youth committee not to come back. Some people in St. Louis say the program is unChristian. But if you ask the policemen, they say drinking which before the church party was a major problem is not much of a problem now. Ask the soldiers and they say this is the best thing any church ever did for them. Ask Dean Sweet of the Cathedral and he tells you that often two hundred of the boys show up for Sunday morning service where eighteen or twenty used to come.

The Cathedral is probably doing the best all-around, downtown church job with young people in the Midwest. No matter what the moral wave of the future, Christ Church can handle it, for it has a club that keeps the church the center of over two thousand office and factory girls' lives. The Club has a study program on ethics, Bible, budgeting, beauty, health aids, and current affairs, with some of the best teachers in the country. When the war came along, they had the organization for handling "Army mothers," and for giving guidance of all kinds.

There is hope in all the work reported in this article that the church may revive its prophetic spirit in the present necessity of pulling stakes, leaving old temples, and devising new techniques of preaching the gospel in order to reach the vast numbers of people now uprooted by the war.

\*The survey did indicate a tremendous reshuffling of church membership during the war period. Pascagoula's pre-war ratios of Catholics to Protestants, for example, have been reversed. Much sampling of new churches and denominations is also reported among soldiers by church workers near Army camps.

# THE SPIRIT OF RELIGION AND DEMOCRACY THE GREAT HUMAN BOND

HERBERT MARTIN\*

**R**ELIGION, properly interpreted, is a world-wide phenomenon. The popular indentification of religion with its institutional expressions is a psychological error too long entertained. It is a hang-over from a pre-psychological past. Needs come first in time; institutional forms for the satisfaction of those needs come later. What, then, we may well ask is the difference between religion as "properly interpreted" and religion as popularly regarded? In a preliminary way I would say, as Dewey has pointed out, that behind or beneath all forms of established religion is the will or spirit of man, properly called religious. My meaning, more adequately expressed, is that man has an innate capacity for religion. Underneath the welter of religions is the religious. It is the common denominator of mankind.

There are many other common denominators of man, such as the need for food, clothing, shelter, and the satisfaction of sex impulses. These common denominators, it may fairly be said, he has in common with the lower animals. In the ancient Roman city of Timgad, Algeria, there was found scratched upon the pavement a line which translated said "To hunt, to bathe, to gamble, to laugh, that is to live". In this motto or estimate of life's meaning there is little, if anything, to distinguish man from his animal forbears or from his animal contemporaries. All this is little more than biological. Man must rise to a much higher level, must count for much more than this in the great cosmic drama to justify his claim to be a man.

In what respect, then, does man differ from the lower animals? A partial answer is that he has capacity for intelligence which, regrettably, is not yet universally demonstrated. This is rather an assumption than a self-evident fact. By intelligence I mean the capacity and practice of viewing situations objectively, dispassionately, the ability to discover trends in events and to weigh consequences, to project purposes and plans, to anticipate results and thus shape events in terms of well-being. This implies that man is an evaluating being.

Futhermore he is a seeker after values. That his life is devoted to the pursuit of values needs no elaborate demonstration. Superficially viewed man's life is a struggle after things. The farmer, the miner, the banker, the politician, the scholar, and the artist in their activities appear to be seekers after things. That appearance and reality converge into identity is the tragedy of all too many lives. The addition of a third dimension, depth or height, would yield in them the conception that life is concerned with ends or values or, more profoundly, that things are but instruments or means in their pursuit of values. Such concious awareness lifts man above the biological and, in fidelity to his vision, makes him a citizen in a genuinely moral and religious world. For lack of vision multitudes of lives remain cluttered and unfulfilled.

For Höffding the function of morality is the creation of values, while that of religion is the conservation of values. Lest this distinction prove too separative in a unitary function I would suggest that conservation necessitates cre-

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ative activity. This translation or transfiguration of life, through vision, is a primary, immediate and inescapable function of all serious and intelligent educational effort. I trust that no reader of this paragraph, especially no worker in the field of religious education, will regard it as familiar "bla-bla" and dismiss it at that. That man is both a value and an evaluating being implies that he has regard for his fellows, that he respects human beings wherever they may be found, that he is obligated to an understanding, to the promotion and clarification of their rights, aims and efforts toward a fuller, richer and more satisfying life. Apart from these and other characteristics man can scarcely be regarded as religious whatever his professions may be. The lack of and crying need for such an attitude is tragically evident in our current chaos.

The world's religions are well-nigh multitudinous. They have divided and even today divide groups of people and races, though I think in less degree than formerly. There is clearly more fraternity and cooperative effort in our land between Catholics, Jews, and Protestants. This growth in cooperation and understanding is more than mere toleration. Toleration usually implies a measure of strain of disesteem and condescension. This working together is both the producer and product of understanding and leads to the discovery of large common aims and values. Our own School of Religion in the University of Iowa is, I believe, making significant contributions to these ends. A Jew, a Catholic, and a Protestant are members of its faculty. Between them growth in understanding, harmonious relations, and mutual respect obtain. Things are happening. The barricading walls that once were defenses against other religious groups are crumbling, not by blast of horn, not by attack, but by neglect, by our growing discovery of a large community or common denominator

of values more worthy of the religious enterprise. This increasing cooperative effort, furthermore, is necessitated and in need of urgent promotion because of an alarming recrudescence to the biological in this our life of plenty. After all life is to be evaluated not by the abundance of things enjoyed, but in terms of values entertained, sought, and achieved.

Out of the present world dislocation other evidences of growth in understanding and in the spirit of brotherhood appear. A common faith in democracy, upon whose banner Human Freedom is inscribed, unites our soldiers, Jews, Protestants, and Catholics, as they fight. Who can measure in terms of understanding and goodwill the influence upon our allies of race, color, and religion other than the groups just mentioned in their resistance to tyranny, in their fight for freedom and the right of peoples to self-government! To this no imagination is adequate. Of the increase of the spirit of brotherliness between religious groups one conspicuous instance must for the moment suffice. In the Catholic New Testament distributed to the Catholic personnel of the United States Army, says a Religious News Service report, there was found a footnote to Revelations 2:9 which said that the "Jews are the synagogue of Satan". This made possible misunderstanding and irritation. By conference between Mr. Arnold, Chief of Chaplains, and high Catholic authorities it was decided to eliminate this footnote from future issues distributed to the soldiers. Not only this, if I read correctly, this "footnote will be altered in all versions of the New Testament." This conclusion marks a milestone in religious progress. Such spirit makes mightily for the recognition that all men are brothers.

Religion, to repeat, is not to be identified with any or all of its plural institutional manifestations. Human beings are religious not because they are Protestant, Jew, or Catholic. They are

these rather because they *are* religious, at least have a capacity for religion. Whether they are Mohammedan, Buddhist, Jewish, Catholic or Protestant, is because of the accident of birth and social environment. We are born with a capacity for language, but not with a language. The language or languages we speak are the result of social conditioning. So in the main of our religious affiliations; they are environmentally determined or selected.

Some form of group organization is essential to the promotion of any significant purpose or cause. For the preservation and cultivation of spiritual values institutions have arisen. For the development of mental capacity schools came into existence. For the nurture of spiritual values, regarded as uniquely religious, organizations devoted to that purpose have come into being. New cults are promoted through new organizations. We note there is always a something in whose service the institution appears and functions. So of religious institutions. They are not to be identified with the value in whose behalf they have appeared. They are instrumental means to the nurture of religious capacity. As grammar presupposes language, so religious institutions presuppose man's innate capacity for religion. In other words institutions of religion presuppose the religious. Two observations: first, institutions are servants, not masters. Unfortunately, they sometimes fail to respect the difference between means and ends by becoming ends in themselves. Then they enslave rather than serve. Second, religion is not at all the nature of a thing or entity, not an isolated or isolable component of personality, not a departmental activity of the self. To speak of a person as religious is to express a quality of his whole personality in inner attitude and outward activity. Religion is an aspect of the whole business of living.

What, then, is religion? I answer it is a spirit as "God is a spirit"; it is an attitude, a type of felt behavior toward persons and values that experience verifies, an active attitude of the love type as "God is love". Where love is, God is. Yes, God *is* love. We know that the love of God is in us because we respect and love our brethren, our fellow-beings. To love God is to love love, for God *is* love. It is impossible, says Carlyle, to believe in a God of love who does nothing. Love is a form of activity, felt and directed toward some human being or beings. To act in all human relations in the spirit of love and appreciation toward all our fellows is to be religious and, at the same time, democratic. Love, as we know it in the lesser area of family and friends, expresses itself in wider human relations in terms of friendship. Friendliness is an attitude, a spirit that flavors our behavior in all human relationships, whether in thoughts, words, or sentiments. To be religious, then, is to be more than a devotee of a religion.

*Tutti fratelli* (all are brothers). The bonds of brotherhood are being forged. After the battle of Solferino, joined by the French and Italians against the Austrians, some thousands of the wounded were transferred to the small nearby town of Castiglione. A traveler, Henri Dunant, was there. Visiting the wounded he saw Italians, French, and Austrians lying side by side, each in his own tongue crying piteously for help. Soon the cry "Bring out your linens" rang through the streets. The response was immediate. Thus bandages were provided. Dunant, though not a doctor, threw himself into the effort to alleviate pain and suffering. He called for helpers. Again an immediate and generous response. To the surprise of his helpers he ministered to friends and enemies alike, saying, "*Tutti fratelli*."

As a result of this experience, with no provisions for suffering and death, he



resolved that every country should have "a relief corps armed with ample medical supplies, ambulances, and transport all ready in case of need". The issue we know in the humanitarian work of the Red Cross, supported by voluntary gifts from multitudes in whom the spirit of brotherhood is found. To deny to this type of service the predicate religious is but to apotheosize a traditional term. Jesus came to serve in whatever form human need appeared. Beneath the bewildering complex of individual pursuits there slumbers the will to aid one's fellowman irrespective of color, race, or creed. Let misfortune, disease, famine, flood, earthquake, war, or other pestilence occur then this will-to-aid finds immediate expression. This underlying constitutive principle, making man his brother's keeper, is basically ethical, democratic, and religious.

This innate capacity for fellow-feeling and sharing is the tap-root of democracy. Democracy is a spirit, an attitude, a way of living. Lincoln's definition as a form of government has obscured the fact that it is far more than a political concept. We fight for democracy today not merely as a political institution but as man's right to freedom and self-determination. As a political form democracy is not a construction imposed from above; it is an emergent in man's long quest across the centuries for the life valuable. Democracy reaches down to and springs up from the depths of one's being and extends to every area of his life. Social and educational democracy are just above the threshold. Economic democracy while still in a far country will eventually appear. Democracy in religion, as already indicated, is on its way.

Democracy faces actualities, assesses persons at their worth, and condemns prejudice. Prejudice does violence both to its object and to him who entertains it; it blinds and enslaves, while breadth of understanding frees. When weighed

in the moral scale it is found wanting, unworthy, and indefensible; religiously considered it is preposterous; with the spirit of democracy it is utterly incompatible. So interpreted, the popularity regarded lines that mark off democracy, morality, and religion from one another are seen as superficial. High religion, genuine morality, and real democracy increasingly tend to converge.

As in these spirit-realms or aspects of experience so in general of persons and groups. Fixity and finality give way to development and change. Darwin made it impossible any longer to believe in the permanence of species, a doctrine as old as Aristotle. Science with its facing of facts has remade our thought world. No area of human interest can long respect itself or win respect from others over whose gateway is inscribed "Thou (scientific method) shalt not enter here." As a result prejudices are being revealed at their worth. The pretense of a pure race of supermen is but a pure fiction. Our popular knowledge-capital is little more than opinion which, for Plato, was only a slight remove from ignorance. Popular opinion and prejudice are close kin. Neither has much, if any, real factual basis. Our prejudices of race, color, and religion, are part of our social heredity which have been breathed into us. Under the searchlight of reflective criticism they are seen in the main as unworthy of high-grade minds who set for themselves the moral problem of rising above them. Souls of nobility can well say, I am too proud to entertain and practise prejudices having no factual foundation. Such procedure yields an increase of freedom for all parties concerned. It releases creative energies which in the course of time will change the mental map of mankind.

Our world, due to speed of communication and its consequent shrinking of distance, is fast becoming a neighborhood. This demands the spirit and practice of brotherhood. Propinquity must be

translated into community. Community is more than spatial contiguity; it is a spirit first, an area afterward; it implies a socialized will, a steadfast fellowship in singleness of heart. It means self-discipline and high sensitivity, an awareness of common interests, social sharing, joint participation. Signs multiply that this more ideal order is other than a utopian dream. In a recent *Fortune Magazine* poll 69% of High School students said it would make no difference to them whether their fellow-workers were Negroes, Jews, Chinese, Catholics, Protestants, or other. We read a few months ago of the death of three American boys, a Protestant, a Catholic, and a Jew, when their plane crashed in San Juan harbor. Their funeral rites were observed at the same time and place; their caskets were draped with the Stars and Stripes in whose service they died; they were buried side by side. In life they were united; in death they were not divided. In time of crisis we are stripped bare of the trappings of normal life, we strike bottom, the common denominator alone appears.

The recently organized Federated Theological Faculty of the University of Chicago, a union of four Protestant seminaries, is another sign of the times. Enlistment in a great cause requires and enables us to rise above traditional differentiations; prejudices disappear. High occasions are not limited to war. Peace has her problems of high challenge and urgency. War is the result of a set of conditions. The pressing problem of peace will be the creation of a set of conditions, a social-international order, which will render war obsolete. Enrolees under the banner of a better human world will discover their own nobler natures and understanding; trifling differentiations will have no place in so urgent a human enterprise. In such cooperative effort brotherhood will be promoted.

We must not, however, give loose rein to our optimism. Recent racial outbreaks

admonish us. Contacts of different groups may yield conflict as well as harmony. Distance, whether spatial or cultural, between groups tends to preserve peace. In separation each lives within and in the main is content with its culture group level. When two groups of different economic levels meet and work together differences may become accentuated. As the lower economic group receives the same wage, as they should, for the same work, as their standard of living advances, their culture-status indicator rises toward that of the other group. Competition for position arises. In the latter group a hitherto slumbering sense of superiority is awakened. The gain in status of the lower is interpreted by the so-called higher group as a sort of invasion or infringement of their peculiar preestablished rights. As the gain of the one and the loss of the other find over-assertion by some uncontrolled emotional individual, clash is in process of birth. This is a primary cause of the recent and altogether regrettable outbreak in Detroit. Some familiar with the locality declare that the attacks upon the stores of whites were mainly on those of the Jews. On the other hand, on the Pacific coast the will on the part of employers to maintain in the lower group a low standard of living by the importation of cheap labor has yielded like deplorable result. There the economic over-rides the human. The social psychologist has much to offer us by way of thoroughgoing analysis of the causes of these ugly phenomena. The wide prevalence of underground racial antagonism is a disturbing condition in our social life. It cannot be viewed with unconcern by thoughtful minds, by lovers, preservers, and promoters of the democratic way of life.

Speaking of the "auxiliaries" Plato said "that true education, whatever that may be, will have the greatest tendency to civilize and humanize them in their relations to one another". Education, "*whatever that may be,*" is our major

hope and need. Without it democracy is impossible. "Whatever that may be" means that education is on a voyage of self-discovery, that it has not yet arrived, that its dimensions and possibilities have not yet been ascertained. One thing, though, we can assert without qualification, viz., that its primary concern will be as *never before* that of human relations. This education must do, else its function will be that of fiddling. It will stress the importance of learning how to live together, since we must live in geographical togetherness. To accomplish this aim will require teachers and administrators of far vision and scholarly imagination, men and women of cultural background and broad human interests and sympathies. They will be competent in psychology, individual and social, in sociology, in history, and in the philosophy of education. They will savor of the Platonic philosopher who has a steady eye for the real and the whole. The early twentieth century teacher whose sole function was catechetical will be a thing of the past. Until our colleges and universities produce teachers adequate to the new needs education will continue to be socially haphazard and ineffectual. While aware of man's needs as a biological being their main concern will be that of the inner man, the "true self" (Plato), the attitudes toward life, toward fellow-beings, that are in process of formation. Such educators will make for social healing and continuing health by revealing and releasing creative capacity.

It has long been a custom in laying cornerstones of churches and other public buildings to seal in some documents bearing upon the history and ideals of the institution concerned. To open such inclosure in later years occasions an interesting discovery of change in the interval. It is said that a record of the New York World's Fair expressive of the culture status of the time, was deposited in some memorial fashion to be

opened perhaps a thousand years or more later. To these openers of the capsule I trust our wars, our hatreds, our racial and religious prejudices will be rightly interpreted as the modes of life and values of a very primitive people. Looking forward from our time no sweep of imagination is adequate to portray the status of man a century hence, to say nothing of what a millenium will yield. "Unimaginable" is scarcely too strong a term to apply to the relatively near or farther ranging future in terms of the political, the economic, and the religious. This does not absolve us from imaginative effort. No betterment is possible apart from the imagination. Our unit of individual life is short; that of our maturity is shorter. We are faced with a short ranging immediacy. In a static world imagination would be at a discount; in our rapidly changing world it is at a premium. To anticipate possibilities for tomorrow requires imagination. Our hope for a better tomorrow demands an imaginative reconstruction and reinterpretation of the so-called facts of today supplemented by an expectancy of ever newer data. Our leaders, our educators *par excellence* must be men cognizant and respectful of facts, men of cultural background and of imaginative daring in the discovery of new meanings and applications. Thus, and thus only, shall misunderstanding and separative prejudice be done away. Insight, appreciation, and consequent friendliness, essentially democratic and religious in character, will then increasingly prevail. Friendship is a great human bond. The disciples of Jesus were graduated from his school with the degree of FRIEND. "I no longer call you servants but friends." Blessed are the youth trained under such imaginative scholars. Under whom we study will prove of more importance than what we study.

So interpreted we may say that democratic religion will not be an alternating series of emotional spasms. Its God will

be one that functions in health, not merely in disease and sore trial, a God of morning and noontide, not of twilight alone and gathering darkness. The religious life will be one of poise and steadiness of purpose, a normal life persistent in the pursuit of advancing ideals, yielding strength and joy to the individual and to those with whom his life is inseparably knit. Its direction will be forward, not back to Eden's innocence, but on to the creation on earth of the city of God, the holy city, the city of brother-

liness, through the practice of the basic principle of love. In this holy city all will be brothers. There will be no aliens save those who fail to share and promote its values. This democratic religion will prove to be the great human bond, the common denominator of mankind. As such it reaches beneath the "religions of mankind," beneath all distinctions of creed, race and color, making all men brethren. Its motto will be *amo* which unites, rather than *credo* which too long has been an instrument of separation.

## BOOK REVIEWS

### OPEN-MINDEDNESS AND CHURCH HISTORY

A Review of Joseph McSorley's *Outline History of the Church by Centuries*. B. Harder, \$7.50.

Nearly forty years ago, when he was a young priest, the author of the frank and disarming history of the Roman Catholic Church now under review, published a little volume called *The Sacrament of Duty* in which three chapters were devoted to "open-mindedness". Even at that early date, Father McSorley recognized the special difficulties of being "open-minded" in the field of history; and he laid it down as a principle that one should be especially careful to maintain a love of truth in the discussion of questions with regard to which religious prejudices are likely to close the mind.

"Church History" he wrote, "gives us many a lasting lesson on the value of open-mindedness." "Suppose", he suggested, "that to support his criticism of Catholic modes of worship a Protestant were to state that during the first five centuries the use of the crucifix was unknown! Would we be perfectly open-minded? Or would we not, in this case

and in similar cases, deny the allegations at once, as if loyalty called upon us to answer with heat, and as if it were an irreligious thing to attend to the evidence and to that alone? Probably we should so act. But it would be a mistake, and in the long run that kind of mistake has done much harm. . . ."

There are so many apposite passages in this essay that one is tempted to quote indefinitely; but perhaps enough has already been said to show that Father McSorley prizes an "open" mind. Written in harmony with principles enunciated four decades ago, his new book promises to contribute greatly towards a better understanding between Catholics and non-Catholics. As love of truth is so important an element of religious education, I am hoping that the readers of this review will be particularly interested in the book before me. Text-books of religious groups, as a rule, lie outside the field of the Religious Education Association; but an exception should be made in the case of so outstanding an object lesson on open-mindedness. Catholics who read it ought to acquire a more friendly attitude towards non-Catholics than they have sometimes exhibited in

the past; and those who are not Catholics—Protestants, Jews, and unbelievers—ought to conceive a deeper sympathy for the age-old Church that has tried to do its work amid such difficulties. Incidentally, Father McSorley gives more space than is usual in a history of the Catholic Church to its relationship with the Jews—on the whole, not a pretty picture, for it shows how profoundly sorry Catholics should be for the way they have sometimes persecuted Jews.

One lesson to be drawn from these pages is the importance of making statements in a tone at once objective and courteous. Father McSorley has developed an irenic style that enables him to say many things without antagonizing his co-religionists. Statements substantially the same, but differently expressed, might easily have provoked hostile criticism. Take for example, the way in which he contrasts the pontificates of Pius IX and Leo XIII, showing how the reactionary attitude of the former during his later years reduced the influence of the papacy to a very low point, whereas the more enlightened attitude of Leo XIII largely restored papal prestige. Even the most sensitive papalist could hardly object to the way in which (page 811, note 63) the author reveals that Bismark, who had been called "the new Attila" by Pope Pius IX, was made a Knight of the Supreme Order of Christ by Leo.

Again, as an American familiar with the way in which the United States has solved the age-old problem of the relations of Church and State by having the State and the Church confine themselves to their respective fields, without, as so often happened in Europe, the State trying to dominate the Church or vice versa, he might easily have reawakened the acrimonious controversies of the nineties, centering around so-called "Americanism." And yet again no one could reasonably find fault with his saying that in Chile in the nineteenth century "Through the tactful conduct of the prelates and the well-trained clergy, the Church has benefitted by the separation (from the State.)"—although a European Catholic writing up the mat-

ter might have omitted this fact.

Intelligent American readers can be trusted to draw the right conclusion from the chapter on "Democracy and the Catholic Revival" during the eighteenth century: "Clashes between Church and State occurred in every important country, except the United States of America." (page 829) *Verbum sap., sat.*

In regard to scandals in the Church, our author calls a spade a spade. Characterizing the Tenth century as "The Darkest Age," he says "Those years were indeed dark and cruel and their record makes a depressing story." His "open-mindedness" however, is not confined to that far off century, so black that not even extreme conservatives will undertake to whitewash them; he is equally frank with regard to later times. For example, in his "Preview" of the eighteenth century he writes: "And, by an unfortunate coincidence, during the period of transition from absolutism to the beginnings of modern democracy, the rising demand for equality and liberty was most loudly voiced by irreligious men, whereas churchmen were chiefly concerned with the defense of ancient institutions, class privileges, or vested interests."

Speaking of the trouble between Church and State in Mexico in the last century, he does not put all the blame on the State but pithily remarks: "Mexican history began to follow the familiar pattern in which clericals insist on their traditional privileges, while admitting no responsibility for abuses, whereas anti-clericals rob the Church and the poor, while professing to defend liberty and democracy."

It would be tiresome to give all the examples that could be gathered from this book of an honest publican striking his breast and admitting his sins. But a few illustrations may be allowed of a Catholic writer's frank acknowledgment of the virtues of non-Catholics. Some writers of textbooks of Church History for our seminaries probably would not mention John Wesley at all. Yet it is a good thing for future American priests to be told that "John Wesley (1707-



1788) has been rated one of the greatest men of eighteenth century England. . . From influences traceable to him came the temperance movement, the anti-slavery movement, and indirectly in a sense, Catholic Emancipation and the Oxford Movement." (page 751). It would be hard to over-estimate the influence of such open-mindedness in making for understanding between Catholics and Protestants and so for real religious education.

As P. W. Wilson said in a laudatory review in the *New York Times* (August 1, 1943) "the tone of the volume is in welcome contrast to the ecclesiastical acrimonies of unhappy periods in the past. These pages suggest an attitude on which no compromise is suggested. But the statement of the case, if so it may be described, is courteous, and many details are included which, in the heat of history, have been overlooked." Thus, for instance, it is refreshing to find a Catholic writing: "Paradoxically, the Protestant states at times gave more liberty than the Catholic states to the Holy See, the hierarchy, and the religious orders; and towards the end of the century (eighteenth) the Church enjoyed greater freedom of action in the United States of America than anywhere else in the world." (page 750).

And again: "By contrast with the Protestants, the Catholics took little interest in the conversion of the natives." (page 843). When the atrocities in the Belgian Congo were used by some to stir up anti-Catholic sentiment, because Belgium was predominantly Catholic, Father McSorley remarks: "It should be remembered that Presbyterians and Episcopalians officially abstained from taking part in the anti-Congolese campaign in the United States." (page 981).

Father McSorley can face with equanimity the mistakes and failures of Catholics because he is sustained by the conviction that only a divine institution could have survived such mistakes and crimes by its members. As he says in a paragraph towards the end, called "Retrospect", "Over and over again, students pondering this story (of the Church) have found persuasive evidence of the

Church's divinity in the fact that she still exists—convinced that none but a supernatural entity could thus repeatedly rise out of seeming death agony into fuller life." Of course, if all shared this conviction, all would be Catholics.

I believe that a member of the non-sectarian Religious Education Association, setting out to give an object lesson on "open-mindedness" to Church members would find it difficult to present anything better adapted to his purpose than this book. Placed in the library of every educational institution, from high school on, it should in the course of years exercise much salutary influence on the relations of Catholics, Jews, Protestants, and agnostics.

J. Elliot Ross, C. S. P.

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#### THIS IS EDUCATION

JACQUES MARITAIN, *Education at the Crossroads*. Yale University Press, 120 pages, \$2.00.

THEODORE M. GREENE, CHARLES C. FRIES, HENRY M. WRISTON, WILLIAM DIGHTON, *Liberal Education Re-Examined*, Harper, 134 pages, \$2.00.

All of these writers agree that liberal education is work of national importance. While their voices are almost silenced by the clamor of the government for trained men for the military services, they still affirm that liberal education is not a luxury for those who can afford it — it is a necessity that democracy cannot afford to neglect. If power is exercised by the common man, he must be trained to be a responsible citizen and a person who recognizes the true values of life.

In his Terry Lecture, Professor Maritain, the eminent Catholic philosopher, affirms that "the chief task of education is above all to shape men, or to guide the evolving dynamism through which man forms himself as a man." Because he believes the Christian idea of man to be the true one, he sees the prime goal of education as "the conquest of internal and spiritual freedom to be

achieved by the individual person, or, in other words, his liberation through knowledge and wisdom, good will, and love."

Much of his criticism of contemporary education is directed against the pragmatic and instrumentalist approach. Having lost sight of its object, it has concentrated upon its subject. For him knowledge is born not out of difficulties but out of insights. There is a pedagogical value in winning interest on the part of the learner, but his "needs" and desires should not dictate what he is to be taught. All needs are relative to ends, and unless one has the proper end in view, his education may degenerate into a worship of means.

The four authors, who are members of a Committee appointed by the American Council of Learned Societies, also stress the need of liberal education in a democracy. A democracy is not content to make its citizens automata who are trained to obey an arbitrary dictator. "The ideal objective of our American democracy may therefore be summarized as the preservation and enhancement of human dignity and all that this implies — freedom from tyranny, opportunity for development and growth, enrichment of life, moral and spiritual maturity."

A democracy is concerned about helping each individual within it to realize a good life. The good life will be found to consist of those intrinsically satisfying experiences which sensitive and discriminating men and women, past and present, have found to be enriching and ennobling. That is why these men believe that "a liberal education is essentially an introduction to intrinsic values and cultural perspectives."

None of these writers believes in an irresponsible individualism. Dr. Maritain says flatly that bourgeois individualism is done for. But instead of flying to the opposite extreme of a state-controlled regimentation, there is need for the development of people with inner freedom and with capacity to become responsible participants in group life.

What are the functions of the schools as they purport to educate youth for

these ends? Schools are not to be training grounds alone. Nor are they simply to provide vocational skills so that people can make a living. Upon the time and place where vocational training is to be provided there is not absolute agreement. All do agree that the individual will do a better job in his vocation and in his duty as a citizen if he has the background and culture that is given through a liberal education. But at one point it is suggested that vocational interests should be developed early among those who do not manifest much interest or ability in responding to the intellectual disciplines, while at another point it is urged that vocational training should be delayed as long as possible.

All consider the development of reading ability important. There should be acquaintance with the great books that form a part of our cultural heritage. There should be the mastery of the disciplines of mathematics, of language, of science, of history. The humanities are needed for developing a sense of the true ends of life, as well as an appreciation of the aesthetic and moral values in the cultural heritage.

The school is not the only educating influence in the life of young Americans. Some people have to get an education in spite of the school, and fortunately there isn't much that can prevent a person from getting an education if he really wants it. The specific function of a school is to give "a sound equipment of knowledge and a sound development of the powers of thinking." The school is concerned with the pursuit of truth. It emphasizes the intellectual virtues, even though it knows that knowledge is not virtue. By this indirection it hopes to assist in reaching the main objective of education in the broadest sense, which is, "the uprightness of the will and the attainment of spiritual freedom, as well as the achievement of a sound relationship with society." It is at this point that people question the stand of schools that feel they have done their part in the education of man when they have trained him in fidelity to the intellectual virtues alone.

Dr. Maritain makes some important

observations about the educational problem in post-war Europe. He does not believe that the present teachers can be trusted to give leadership to the youth of the future. They must be placed in other positions in society where they cannot poison the minds of the oncoming generations. But in Europe itself there will be many people who have achieved wisdom about the true values of life through the stern discipline of suffering and frustration. There is latent wisdom present upon which the democracies can count.

"It is obvious," he says, "that a revival of Christian conscience and a new work of evangelization are the primary and unquestionable conditions for the moral re-education that the man of our civilization needs."

Professor Greene and his associates believe that there is much that needs changing in the present educational system, even while they affirm that there is much health in our system of liberal education. They raise some question about the surveys that attempt to introduce a student too superficially to the various branches of human knowledge. They are not sure that this kind of orientation can be crammed into a short time. They feel also that much of teaching in higher education is too specialized. There should be more opportunity for the interchange of thought among the members of a faculty, with the result that the integration of knowledge can be made possible for students.

The country calls for trained men now. What is the difference between training and education. "Education is designed to prepare men to do what they have never done before. Its emphasis is upon power to adapt oneself and go on alone. Training seeks to supply the skills and techniques to do again what has once been learned." Does the country need educated men? Only as men are educated in the sense that they are introduced to the values of their cultural heritage can democracy justify its affirmation that the common man should take his place in the ruling class.

These books fulfil an important function now when the nation may easily lose

sight of the important place that liberal education fills in a democratic way of life.

Rolland W. Schloerb.

\* \* \*

J. ALLEN BOONE, *Letters to Strongheart*, and *You Are the Adventure*. Prentice-Hall, 241 and 223 pages. \$2.50 each.

The newspaperman, movie writer, adventurer who lived with the famous movie character Strongheart, a German shepherd dog, came to feel him a companion and friend. Strongheart died (or "passed on"). In his travels about the earth Boone wrote letters to him, addressed "the Eternal Playground out Yonder". The first book contains those letters, rich in philosophy, meaning, friendship, interpreting life in all its richness. It has already gone through half a dozen printings, and is still going strong.

Then Boone wrote *You Are the Adventure*, a clear-visioned philosophy of life dedicated to the thought that within a man lies the significant world, in which, and only in which, can one truly experience life.

Both books should be placed on the living-room table, from which they will be taken evening after evening for an hour's meditative enjoyment.

Laird T. Hites.

\* \* \*

PHILIP GIBBS, *The Interpreter*. Doubleday Doran, 296 pages, \$2.50.

This novel, by the well known English writer, is woven about the lives and experiences of characters in several of his previous stories. It is a novel with a purpose — to interpret to Americans the true heart and thought of the British people, particularly with regard to the issues of the present world war. As is likely to be the case, interest in the plot, although not a heavy one, tends to compete with the argumentative portions. It must be said, however, that the author does not seek to hide British faults any more than he seeks to reveal American weaknesses, the primary one being the isolationist attitude.

The book tells of a young American journalist, married to an English girl, who is killed in an air raid early in the story. He has come to understand and like the English ways. When he receives a request from the American President to tour the States in the interest of winning them to partnership with England in the war, he responds both because of the memory of his beloved wife and his sense of fairness and duty. As he lectures under difficulty in America's great cities, his burden is lightened by several meetings with a young Irish woman, a harpist who is on a concert tour. Their friendship grows and on returning to England he asks her to marry him, but too late, for the day before, she had promised to be the bride of his young soldier relative. There the story ends, disappointingly for the hero and perhaps for the reader too.

There are many excellent portrayals of English life and character throughout the book which win the reader to a real sympathy and appreciation of them, more effectively than the reflections and speeches of the journalist-hero.

Erwin L. Shaver.



ALBERT C. KNUDSON, *The Principles of Christian Ethics*. Abingdon-Cokesbury, 314 pages, \$2.75.

Professor Knudson takes the position that Christian ethics and philosophical ethics supplement each other, Christian ethics using the same methods as philosophical ethics but bestowing more attention upon moral problems in which the church has been interested. The "supplementary" theory, which the author accepts, is contrasted with "elimination" and "absorption" theories. Schopenhauer and Brunner illustrate the "elimination" theories, Schopenhauer holding that philosophy discredits Christian ethics, and Brunner holding the reverse. W. Herrmann and Anders Nygren illustrate the "absorption" theories, the first contending that philosophy absorbs Christian ethics, and the second assimilating philosophy to Christian ethics.

The classification of theories has a neat appearance. As the reader finishes Chapter I he will probably feel that his

orientation has been improved, and he may be inclined to accept Professor Knudson's view that Christian ethics and philosophical ethics are mutually supplementary. The general terms of the peace treaty seem to be satisfactory. But this irenic prospect is disturbed as soon as Professor Knudson descends to detail. It appears that he does not share the neo-orthodox views of sin, but he does insist that this theological concept of sin is necessary to morality. When he comes upon a philosophical ethics that does not recognize the idea of sin (Utilitarianism, for example), he holds that such an ethics denies man's capacity to distinguish right from wrong, and thus cannot be a true philosophical ethics. It seems, therefore, that Dr. Knudson meant to say that some kinds of Christian ethics supplement some systems of philosophical ethics.

*The Principles of Christian Ethics* is a commentary on a large body of theological literature and is heavily documented. It is informative with regard to the ethics of theologians and ecclesiastics even though it fails to settle the relation of religious to philosophical ethics.

Wayne A. R. Leys.



CHARLES M. MACCONNELL, ERNEST O. MELBY, and CHRISTIAN O. ARNDT, *New Schools for a New Culture*. Harper, 119 pages, \$2.50.

The significance of this volume is that it is not more verbalizing about democracy in education, but an interpretative record of an actual experiment in setting up a school as a democratic community. The experiment rests upon a well-grounded and consistent philosophy of education. The authors have achieved a degree of objectivity that makes it possible for them to record the difficulties and weaknesses of the experiment as well as its successes. The chief difficulties of those engaged in the administration and leadership of the enterprise have been, as with their students, learning difficulties — difficulties arising out of the persistence of traditional stereotypes of traditional authoritative education. The authors and their associates feel that they have learned as much

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A lifetime of study of the gospel tradition is here focused upon the book of Mark, emerging as a work as timely as it is thorough. The focal point is that at which the oral traditions of Jesus were first crystallized in writing.

Actually a collection of many studies, the chapters do more than clarify sources, trace developing thought, but go to the heart of certain vital questions, such as the responsibility for Anti-Semitism, the gospel's relevance to historical and present social organizations. They thoroughly examine and evaluate the current popular theory of an "Aramaic gospel." \$2.50

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about democracy in action as have their students.

This volume is especially timely at the moment when education is facing an unprecedented responsibility for helping to build a new world of freedom and co-operation upon the ruins of the authoritarian systems which we have inherited from the past. Quite truly the authors point out that while we have been experimenting with a democratic way of life our education has for the most part followed authoritarian patterns of organization and procedure as well as subject matter. If democracy is to be a reality in the post-war world that is now beginning to take form, it must begin in the education of the young for those attitudes, motives, and skills that are requisite for democratic thought and action.

If sincerely applied, the procedures advocated in this volume would revolutionize most schools. Every administrator and teacher who reads it will derive from it much stimulation.

William Clayton Bower.

\* \* \*

*Missionary Studies*, 1943, Friendship Press. 60 pages, \$1.00 cloth.

This Press, as is its purpose, continues to produce an almost overwhelming number of graded studies on varied phases of missionary interest. The series on the people who make America is well done, though it seems unwise to assume *America* is the United States. Factual data is given in graphic style and the work of the churches well illustrated. Special attention might be drawn to the book by Frank C. Laubach, *The Silent Billion Speak*. This is a story of the remarkable work in simplified language teaching being tried among various illiterate people. The book begins by stating that three out of five people in the world can neither read nor write. Dr. Laubach shows what literacy may contribute to spiritual development. Another book, *Everything Counts*, by Margaret Cobb for junior high school groups is an interesting account of modern missionary methods. Another junior high school book *Traded*

*Twins* is on Mexico, a well told story of missions in that country by Robert N. MacLean. *The Trumpet of Prophecy* by R. T. Baker is a book for senior high school on world wide missions related to the problem of future world peace. *For all of Life*, by W. H. and C. V. Wiser, is for young people, excellent examples of what missions are doing in the Far East and what they mean for a new world order.

Ernest J. Chave.

\* \* \*

ARTHUR E. MURPHY, *The Uses of Reason*. Macmillan, 346 pages, \$3.00.

Professor Murphy has applied the critical and appreciative methods of philosophy to the contemporary literature that educated men are reading. The techniques of analysis which are usually employed in the study of the classics and "technical philosophy" are used in this volume to test the ideas of Monsignor Sheen, Sir Arthur Eddington, Peter Drucker, Reinhold Niebuhr, P. Sorokin, and a dozen other "best sellers."

Confusion is characteristic of the thought of the past decade. But Dr. Murphy does not fulminate against confusion-in-general. Applying his methods of "contextual analysis", he specifies the ideas confused by each of the authors who are confused. "Nothing is more natural or more disastrous to clear thinking on ultimate issues than the uncritical generalization of ideas which have an intelligible use and meaning somewhere but are by no means adapted to serve as guides to what is always and everywhere true and valid." (page 296) This is the point of view from which Dr. Murphy distinguishes what is indefensible from what is reasonable in Korzybski's General Semantics, in positivism and sociological relativism, in the late Institute for Propaganda Analysis, and in geo-politics.

For the defeatists who are ready to surrender to confusion the author has a ready answer. He is not bowled over by any appeal to ignorance. "Our ignorance of the unknown is indeed both vast and impressive; but our knowledge of what can be known is none the less of quite central significance in the ra-

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tional ordering of our beliefs." (page 93) The irrationalism of our time has been encouraged in a curious way by scientists who insist that the methods of their particular sciences are the only rational ways of thinking. Moral and political deliberation is thus, by definition, irrational; and men are left without any terms by which to distinguish the more from the less rational views of practical problems. The constructive thesis of the book is that "Reason" is a broader thing than "Science." Just because the sciences cannot answer some urgent questions is no reason why such question must be answered impulsively or on blind faith.

Professor Murphy might have been more explicit in his description of rational moral thinking. Some of his readers may fret a bit because of a long sentence here or a page of subtleties there. But no reader will finish *The Uses of Reason* with any doubt as to whether he has seen reason used, and used effectively in relation to subjects that are of the first importance.

Wayne A. R. Leys.

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RUTH D. PERRY, *Children Need Adults*. Harper, 136 pages. \$1.50.

The nursery school of Riverside Church in New York is one of the outstanding institutions of its kind in this country. Mrs. Perry has served on the staff of that school for several years. From her experience there she has drawn the material for this very significant book.

The difference between children and adults, Mrs. Perry remarks, is one of degree rather than of kind. Maturity and experience are the bases for development, and the adult simply has more than the child. The ideal relationship between the two is one of cooperation, in which, while each finds companionship, each will become responsible for his own individual growth. Successful guidance involves, therefore, intelligent interaction.

Having laid the basis for the discussion in the first chapter, Mrs. Perry makes specific applications of the principles in the fields of discipline, the ac-

ceptance of routine and the beginnings of habit formation, in the understanding of simple science concepts, in the development of concepts of art and beauty, and in laying good foundations in religious experience. In each of these four chapters she includes a good deal of basic material and numerous points of view, each illustrated with a host of simple, practical illustrations.

The book is distinctly limited to the nursery, or pre-school child. It is simply and interestingly written. It will repay careful reading by any individual who wishes to understand children; and would form an excellent basis for group study by parents or nursery school workers.

Laird T. Hites.

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## BOOK NOTES

JANE ABBOTT, *Yours for the Asking*. Lippincott, 309 pages, \$2.00.

What may happen when a young minister, whose wife has a different outlook, settles in a small community to follow his calling? Jane Abbott draws such a picture here, showing the minister conscientiously following his work through all the days of the week, his wife half-way accompanying him, yet not knowing how; and then through an experience of tragedy they come together and make a joint life worth while. Good and suggestive reading.—P.R.C.

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GULIEMA F. ALSOP and MARY F. MCBRIDE, *Arms and the Girl*. Vanguard, 302 pages, \$2.50.

This interesting and instructive book is designed as "A guide to personal adjustments in war work and war marriage." It is precisely that. Written for young women who are employed, it gives wise and intelligently proffered advice on ways to make satisfactory adjustments to work, to people, and to one's own self with all its problems. Should women marry soldiers? Should they have children (answer is yes!)? What should be their relationships with other men . . . and finally, what place can women occupy in the creation and maintenance of morale.—P.G.W.

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FRANK ASHBURN, *Primer for Parents*. Coward-McCann, 196 pages, \$2.50.

Mr. Ashburn, himself a headmaster of a private boys' school, learned about adolescents through practical experience. Here he dis-

cusses the nature of boys and girls, the educational plans adults make for them, the schools to which we send them, and their adjustments to school and to life. He is frankly a defender of youth, and a critic of the present educational system. Education for culture and for developing manhood, rather than for vocation alone, is his ideal.—*A.R.B.*

✽ ✽ ✽  
*The American Family in World War II.* Annals of the American Academy of Political and Social Science (Philadelphia), September 1943. \$2.00 in paper, \$2.50 in cloth.

195 pages in this two-column volume are devoted to twenty significant and well-edited papers on various aspects of American family life under the pressures of the World War. Family structure itself is changing, and problems of adjustment to new conditions press upon individuals and communities. Women in economic and military services must leave children without adequate guidance. Delinquency may result. Counseling and guidance and child care are called for. Standards of living change; families migrate or separate; housing becomes a problem. Social workers face huge problems.

This symposium is written from the sociopsychological point of view, and is well worth most careful reading.—*L.T.H.*

✽ ✽ ✽  
ROGER BABSON, *Before Making Important Decisions.* Lippincott, 80 pages, \$1.00.

Spiritual forces are the greatest elements in any one's life — if he will take advantage of them. Keep them, therefore, and use them. They are most at home in the church and among church people. Keep strong, therefore by keeping contact with the church. Before making any decisions, meditate; and the best place is a quiet church. A small, stimulating book.—*A.R.B.*

✽ ✽ ✽  
A. J. BARNOUW, *The Dutch.* Columbia, 297 pages, \$3.00.

A Dutchman, now professor of Dutch in Columbia University, paints a portrait study of the people of Holland. Some history is recalled, but it is that part which contributes to the present attitudes of the Netherlands. An excellent book for those who wish to understand these people better.—*P.G.W.*

✽ ✽ ✽  
GUY L. BOND and EVA BOND, *Teaching the Child to Read.* Macmillan, 356 pages, \$3.00.

The most universally needed tool, in education is reading. Only in the past quarter century has research thrown light on the processes involved, and the way to make efficient, intelligent readers. The authors of this simply written book show first the need of reading, backgrounds for reading in child maturing, and then the processes which a wise teacher will employ. The best popularly written book on the subject this reviewer has seen.—*C.T.*

CLAUDE BRAGDON, *Yoga for You.* Knopf, 160 pages, \$2.50.

An American, who has both studied and practiced Yoga for years, and who knows how to write, has put into this simple book both the essentials of the doctrine, and plain instructions for those who wish to begin its practice. The essential core of Yoga is, of course, fulfillment of personality through self control.—*A.H.*

#### ✽ ✽ ✽ BROTHERHOOD WEEK

The theme of the annual observance of Brotherhood Week, February 20-26, 1944, is "Brotherhood or Chaos — History Shall Not Repeat Itself." 3,000 communities in the United States participated in the 1943 observance, with schools and colleges taking a conspicuous part. Free program aids, including pageants, plays, posters, a movie, and outlines of other activities are available for this year's observance by writing the sponsoring agency. The National Conference of Christians and Jews, 381 Fourth Avenue, New York 16.

Correspondence regarding the year round program sponsored by the National Conference of Christians and Jews will be welcomed, and should be sent to the same address.

✽ ✽ ✽  
JOHN M. BROWN, *To All Hands.* Whittlesey House, 236 pages, \$2.75.

On the amphibious operation which involved the attack on Sicily, the decision was reached to broadcast to the men on shipboard just what was happening — since only one out of ten was in position to see. Mr. Brown was assigned to the task. This book contains his broadcasts to the men from the time of leaving the United States in convoy to the end of the operation.—*P.H.*

✽ ✽ ✽  
JACOB BURCKHARDT, *Force and Freedom.* Pantheon Books, 382 pages, \$3.50.

An eminent Swiss author is introduced by James H. Nichols, who then presents in translation the gist of his thinking. Burckhardt finds three great powers in life: the state, religion, and culture. They are reciprocal, each influencing, and at times trying to dominate, the others. How this process operates, and how it has developed civilization into the patterns we now have, is illuminatingly canvassed.—*L.T.H.*

✽ ✽ ✽  
WILLIAM H. CHAMBERLIN, *The Russian Enigma.* Scribners, 321 pages, \$2.75.

There have been many biased reports on Russia, and several which try to be objectively

fair. Mr. Chamberlin's appraisal is as objective as the best. He traces the backgrounds in history, and comes up to the very present. Scholarly and clear.—P.G.W.

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THOMAS COLLISON, Editor, *This Winged World*. Coward McCann, 520 pages, \$3.50.

With a background of both military and civil aviation, and with a highly developed literary sense, Mr. Collison set about to assemble the most interesting and important fiction bearing on the field of aviation. Thirty-six stories were selected from the thousands available. Starting with the stories of Daedalus and of Pegasus, he comes to the speculative tales of Edgar Allan Poe and H. G. Wells, and then into modern fiction from the Wright Brothers to the present. A literary gem.—C.T.

\*\*\*

DUFF COOPER, *David*. Harper, 292 pages, \$3.00.

The most remarkable character of the Old Testament was poet, musician, warrior, statesman, lover, and family man. Following with exactness the historical data of the Scripture record, Duff Cooper has interwoven careful psychological interpretations, so that the biography of David stands out clear and full. It is a strong story, told with grace and beauty, and one that will be read for many years.—P.H.

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VICTOR D'AMICO, *Creative Teaching in Art*. International Textbook Co., 261 pages.

A teacher of fine arts who is perfectly at home with his subject, and is a child psychologist as well as a teacher, here discusses the artistic nature of children up to adolescence, and outlines ways of developing their latent abilities in painting, sculpture, pottery, the graphic arts, design and craftsmanship, and the stage. A book of enormous value for religious educators who are interested in using such child resources in their work.—A.H.

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CLAYTON F. DERSTINE, *Manual of Sex Education*. Zondervan, 120 pages, \$1.00.

A minister who has lectured widely on sex education has compiled this little manual for parents, explaining the need of sex education for children, and suggesting how it may be imparted to little children, older children, and adolescents. Excellent point of view.—L.T.H.

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JOHN ERSKINE, *The Complete Life*. 355 pages, \$3.00.

University professor, literary critic, and voluminous writer, musician, and rich personality that he is, John Erskine could not write other than a significant book as he meditates on life and its meanings. Reading, music, conversation, manners, foreigners, religion, politics, marriage. . . . are themes treated separately and with insight in this very readable volume.—P.G.W.

HOWARD FAST, *Citizen Tom Paine*. Duell, Sloan & Pearce, 341 pages, \$2.75.

Tom Paine was one of the founders of the American Republic, and one of its colorful early citizens. Howard Fast has taken the high points of his life, and in a powerful biographical novel makes him live again.—P.R.C.

\*\*\*

CHARLOTTE G. GARRISON and EMMA D. SHEEHY, *At Home with Children*. Holt, 256 pages, \$2.50.

Two teachers at Horace Mann School, after long experience with children, have written this interesting and helpful guide to the play life and training of pre-school children. How children play, what they do and may do indoors and outdoors, books and stories and music and pictures to use with them, how to introduce them with interest to plants and animals and the world of science, are all described. Looks like an exceedingly practical guide book for parents and teachers of very young children.—L.T.H.

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BENTLEY GLASS, *Genes and the Man*. Teachers College, Columbia, 386 pages, \$3.50.

A careful, scientific statement describing the individual and the factors that make him. Starting with the single fertilized ovum, and continuing to the hereditary problems of old age, the author describes what biological science has discovered. The interaction between hereditary and environmental factors is constantly made clear.

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DAVID T. WHITNEY, *Family Treasures*, a popular guide to heredity. Jacques Cattell, 299 pages, \$3.50.

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JAMES C. WHITTAKER, *We Thought We Heard the Angels Sing*. Dutton, 139 pages, \$1.50.

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